

SYNTAX OF
Modern Arabic Prose

THE EXPANDED SENTENCE

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SYNTAX OF
Modern Arabic Prose

THE EXPANDED SENTENCE

[VOLUME TWO]

by Vicente Cantarino

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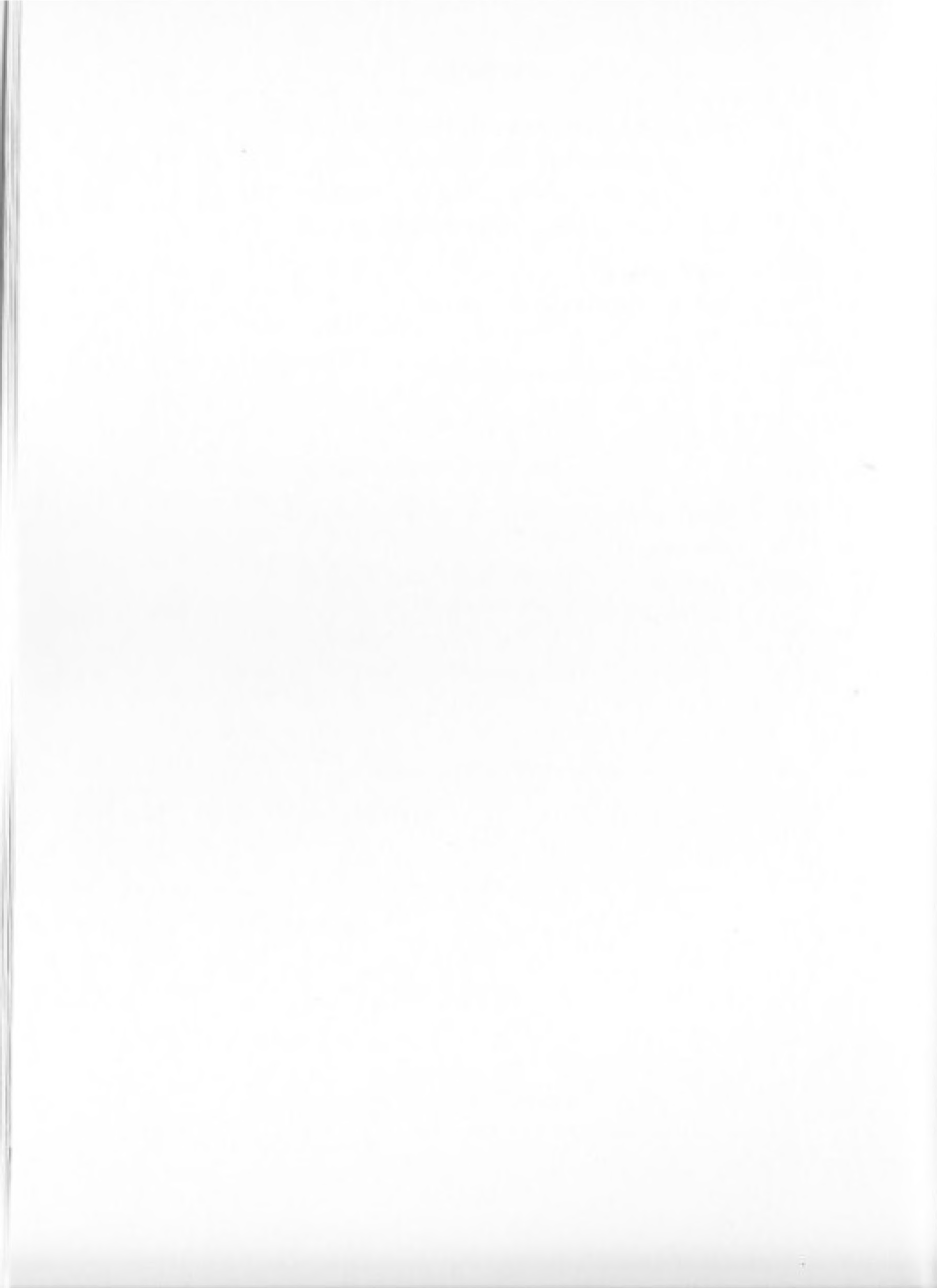
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ABBREVIATIONS

Amin duh.	Aḥmed Amīn, <i>Duḥā l-Islām</i> , 3 vol. Cairo 1952, 5th edition.
Amin zuh.	_____, <i>Zuḥr al-Islām</i> , 4 vol. Cairo 1952-55, 3rd edition.
Djir. tar.	Jirjī Zaidān, <i>Ta'rīkh ādāb al-luḡha l-'arabiyya</i> , 4 vol. revised edition. Cairo 1957.
Gibr.	Gibrān Khalīl Gibrān, <i>Al-majmū'a l-kāmila li-mu'allafāt Jibrān Khalīl Jibrān</i> , 3 vol. Beirut 1949-50.
Hai. sir.	Muḥammed Ḥusain Haikal, <i>Ḥayāt Muḥammad</i> , Cairo 1952, 5th edition.
Hak. ahl.	Taufīq al-Ḥakīm, <i>Ahl al-kaḥf</i> , no year, 5th edition.
Hak. sheh.	_____, <i>Shahrazād</i> , Cairo 1934.
Hak. sul.	_____, <i>Sulaimān al-Ḥakīm</i> , Cairo, no year, 2nd edition (?).
Hak. yaum.	_____, <i>Yaumiyyāt nā'ib fī l-aryāf</i> , Cairo, no year.
Hus. ayy.	Ṭaha Ḥusain, <i>Al-ayyām</i> , Cairo, 1st vol. no year, 2nd vol. 1958.
Hus. 'ala.	_____, <i>'Alā ḥamish al-sīra</i> , Cairo, 1st vol. 1952, 2nd vol. 1953, 3rd vol. 1951.
Mah. qah.	Nagīb Mahfūz, <i>Al-Qāhira l-jadīda</i> , Cairo 1958, 3rd edition (?).
Mah. zuq.	_____, <i>Zuqāq al-midaqq</i> , Cairo 1961 4th edition (?).
Manf. sha'.	Mustafā Luṭfī al-Manfalūṭī, <i>Al-Shā'ir</i> , Cairo 1952, 7th edition.

Manf. maḡ.	_____, "Mājdūlīn," Cairo 1954, 13th edition.
Musa adab.	Salāma Mūsā, <i>Adab lil-sha'b</i> , Bagdad 1961.
Nu'. kan.	Mikhā'īl Nu'aima (Naimy), <i>Kān mā kān</i> , Beirut 1960, 5th edition.
Nu'. liq.	_____, <i>Līqā'</i> , Beirut 1952.
Raf. wah.	Mustafā Ṣādiq al-Rāfi 'I, <i>Wahy al-qalam</i> , Cairo 1951, 1st and 2nd vol. 4th edition, 3rd vol. 3rd edition.
Raih. mul.	Amin al-Raiḥānī, <i>Malūk al-'arab</i> , Beirut 1951, 3rd edition.
.....(Br.).....	e.g. Mand. (Br.) 17,5, Muhammad Mandur, page 17, line 5 in <i>Advanced Arabic Readers I</i> by W. M. Brinner and M. A. Khouri, University of California at Berkeley, 1961.
.....(Br.II).....	2nd vol. of Brinner's Reader, 1962.
.....(Zy.).....	e.g. Tai. (Zy.) 34,25, Mahmud Taimur selection 34, paragraph 25 in <i>A Reader in Modern Literary Arabic</i> by Farhat J. Ziadeh, Princeton University, 1964.

Names of authors in both readers are abbreviated as follows:

Af.	Michel Aflaq
al-Hus.	Ishāq Mūsā al-Ḥusainī
Amin	Aḥmed Amīn
Q. Amin	Qāsim Amīn
'Aqq.	'Abbās Maḥmūd al-'Aqqād
'A. Raf.	'Abd al-Raḥmān al-Rāfi 'I
'Aww.	Taufiq Yūsuf 'Awwād
Ayy.	Dhū al-Nūn Ayyūb
Bakd.	Khālīd Bakdāsh
Batt.	Rufā'īl Battī
Din	Khalīl Taqīy al-Dīn
S. Din	Sa'īd Taqīy al-Dīn
Far.	Nabīh Amīn Fāris
Fur.	Anīs Furaiḥa
Ghur.	Rose Ghurayyib
Gibr.	Gibrān Khalīl Gibrān

Hai.	Muḥammad Ḥusain Haikal
Hak.	Taufiq al-Ḥakīm
Hind.	Khalīl al-Hindāwī
Hus.	Taha Ḥusain
Idr.	Suhail Idrīs
Jabr.	Jabrā Ibrāhīm Jabrā
Kam.	Maḥmūd Kāmil
Kay.	Sāmi al-Kayyālī
Khal.	Muḥammad Khalaf Allāh
Khalid	Khālīd Muḥammad Khālīd
Kurd	Muḥammad Kurd 'Alī
Mand.	Muḥammad Mandūr
Manf.	Muṣṭafā Luṭfī al-Manfalūṭī
Maz.	Ibrāhīm 'Abd al-Qādir al-Māzinī
Mub.	Zakī Mubārak
Musa	Sālāma Mūsā
Nu'.	Mikhā'īl Nu'aima
Qal.	Suhair al-Qalamāwī
Qud.	Iḥsān 'Abd al-Quddūs
Qutb	Sayyid Quṭb
Raih.	Amīn al-Raiḥānī
Razz.	Munīf al-Razzāz
Sa'.	Amīna al-Sa'īd
Sak.	Khalīl al-Sakākīnī
Sat.	Sāṭi' al-Husārī
Sib.	Yūsuf al-Šibā'ī
Tai.	Maḥmūd Taimur
Zayy.	Aḥmad Ḥasan al-Zayyāt
Zur.	Qusṭanṭīn Zuraīq

Books frequently quoted¹

'Aqīl	Ibn 'Aqīl, <i>Sharḥ al-alfiyya</i> , ed. Fr. Dieterich. Leipzig, 1851.
Ashmawi	Ibn al-Fāḍil al-Ashmāwī, <i>Hāshiya 'alā maṭn al-Ajurrūmiyya fī qawā'id al-'arabiyya</i> , Cairo, 1341 (Hegira).
Blachère	R. Blachère and M. Gaudefroy-Demonbynes, <i>Grammaire de l'Arabe Classique</i> , 3rd ed., Paris, 1952.

¹ Bibliographical information on the books which are less often mentioned is given at the point of quotation.

- | | |
|-----------------------------|--|
| Bravman, <i>Studies</i> | M. M. Bravman, <i>Studies in Arabic and General Syntax</i> , Cairo, 1953. |
| Brock, <i>Grund.</i> | Carl Brockelmann, <i>Grundriss der vergleichenden Grammatik der Semitischen Sprachen</i> , Berlin, 1913. |
| Farhat Bah. | Germanus Farhat <i>Kitāb baḥṭh al-maṭālib</i> , Beirut, 1882. |
| Mainz, <i>Zur. Gram.</i> | Ernst Mainz, <i>Zur Grammatik des modernen Schriftarabisch</i> , Diss. Hamburg, 1931. |
| <i>Mufassal</i> | Zamakhsharī, <i>al-Mufassal fī l-naḥw</i> , ed. J. P. Broch Christianiae, 1879. |
| <i>Munjid</i> | <i>al-Munjid fī l-luḡa wa-l-ādāb wa-l-'ulūm</i> , new edition. Beirut, 1956. |
| Noeldeke, <i>Zur. Gram.</i> | Theodor Noeldeke, <i>Zur Grammatik des klassischen Arabisch</i> , Denkschr. d. kais. Akad. d. Wiss. Phil.-Hist. Klasse, vol. 25. Wien, 1897. |
| <i>Qawa'id</i> | Hifni Bey Nasif, <i>Kitāb qawā'id al-luḡa al-'arabiyya</i> , 2nd ed. Cairo, 1909. |
| Reck, <i>Synt.</i> | H. Reckendorf, <i>Arabische Syntax</i> , Heidelberg, 1921. |
| Reck, <i>Verh.</i> | H. Reckendorf, <i>Die syntaktischen Verhältnisse des Arabischen</i> , Leiden, 1895. |
| Wehr, <i>Dictionary</i> | Hans Wehr, <i>A Dictionary of Modern Written Arabic</i> , tr. by J. Milton Cowan. Ithaca, 1961. |
| Wright | W. Wright, <i>A Grammar of the Arabic Language</i> , 3rd ed., 2 vols. Cambridge, 1896-98. |
| Ya'ish | Ya'ish Ibn 'Alī Ya'ish, <i>Sharḥ al-mufassal</i> , Cairo, no year. |
| Zajjaji | Abu l-Qāsim Abd al-Raḥmān al-Zajjājī, <i>al-Asma'</i> , Paris, 1957. |
| ZDMG | <i>Zeitschrift der deutschen morgenländischen Gesellschaft</i> . |

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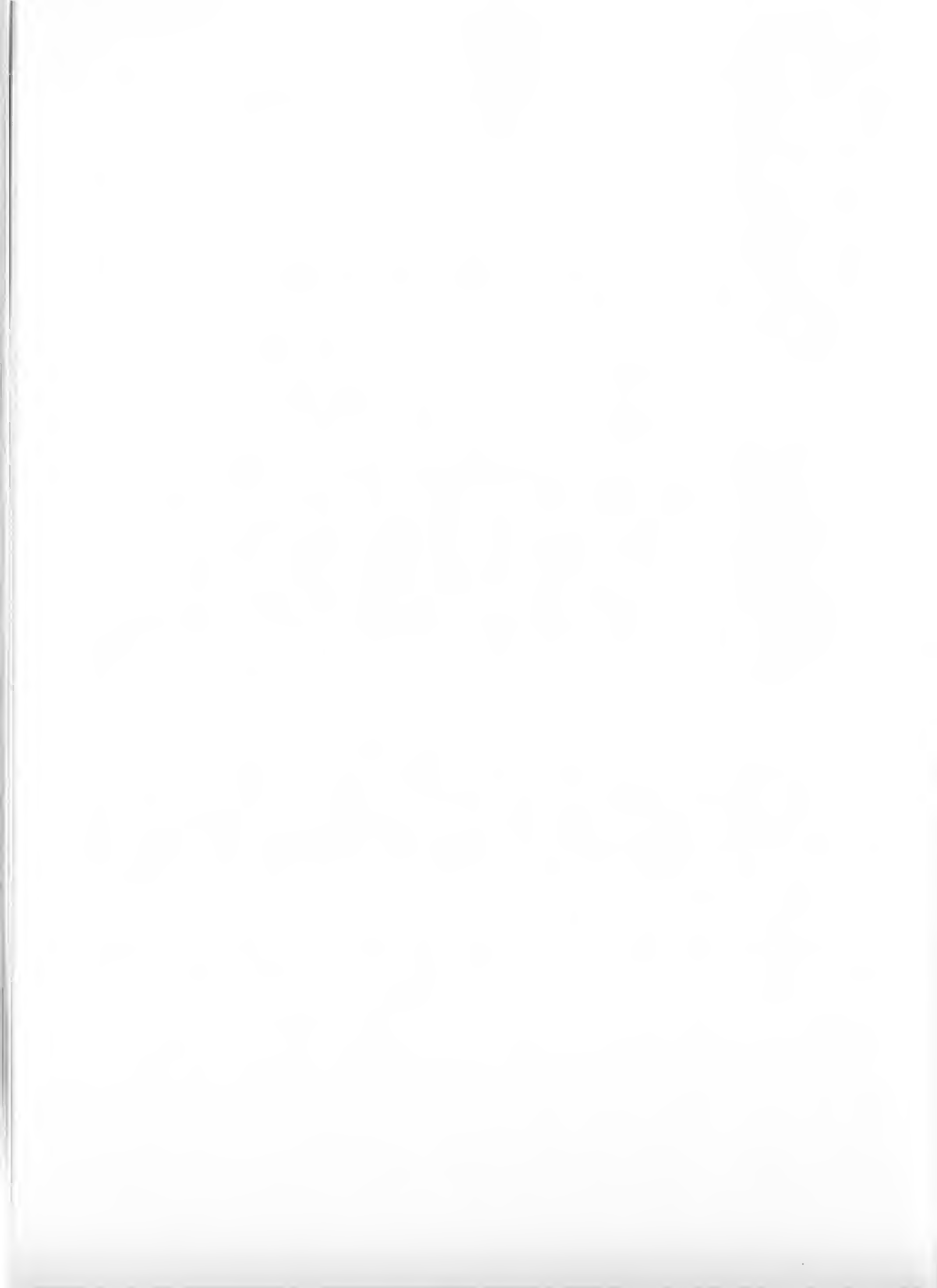
§ 49 EXPANDED SENTENCES

In the preceding chapters we have considered only the essential parts of the sentence, i.e., subject and nominal predicate for the nominal sentence, and subject and verbal predicate for the verbal sentence. In normal communication, we usually make use of more of the essential elements in order to determine or clarify the basic idea expressed. The new elements in the expanded sentence can be considered under two aspects:

- I Modifications of nouns
- II Modifications of verbs

It will become clear that such a simple division cannot always be carried out. Nevertheless, this dichotomy has been chosen, not only for the sake of a clearer presentation, but mainly because such a distinction facilitates the understanding of the syntactical nature of the constructions.

V MODIFICATIONS OF NOUNS



§ 50 MODIFICATIONS OF NOUNS

Under the name "modification" we understand any kind of grammatical element that can be attached to a noun in order to specify or clarify the idea it expresses.

Such modifications can be

- A an affix:
 - a) indefinite suffix: nunnation
 - b) determinative prefix: article
- B a nominal attributive:
 - a) adjectival
 - 1) demonstrative determination
 - 2) qualification by an adjective
 - b) substantival:
 - 1) coordinated:
 - noun in apposition
 - 2) subordinated:
 - genitive construction
 - prepositional phrase

§ 51 DETERMINATION AND INDETERMINATION OF NOUNS: GENERAL REMARKS

Arabic has developed morphological elements with which to contrast the determination and indetermination of a noun, for example, "the man" vs. "a man." Determination is expressed by a prefix usually called "the definite article," e.g., **الرَّجُلُ**, "the man." Indetermination is achieved by a suffix, **n**, which has become part of the noun's ending and forms an indefinite declension, **رَجُلًا رَجُلٍ رَجُلْ**, "a man." Both elements, deter-

minative prefix and indefinite suffix, have always been used according to a very concrete and strict set of rules, which have remained astonishingly constant through the centuries.

In many instances, however, the actual application of these rules seems to have been the result of a linguistic habit and of a formalistic use of grammatical forms rather than an effect of the language's need for differentiation between determination and indetermination. Thence is derived the fact that in Arabic, grammatical (or formal) determination or indetermination do not necessarily coincide with determination or indetermination in meaning (semantic).

In general, Arabic is still very much aware of the determinative effect of the definite article. However, it is worth mentioning that modern Arabic has retained the tendency previously noticed in medieval Arabic of generalizing the use of the article for nouns which are only intended as determined or definite in a general way; this is the so-called "general determination" equivalent to the English "Man," "Men," etc. without the article (see page

The possibility of expressing a noun in Arabic without connoting either determination or indetermination was lost at a very early stage of the language's development. As a remnant of this "articleless" stage, we still can mention nouns that have assumed an invariable form before taking any affix, either of determination or indetermination, e.g. *أَسْفَلُ* beneath, *بَعْدُ* afterward, *قَبْلُ* earlier, *أَمْسٍ* (أَمْسًا) the day past (yesterday), and also the expressions *لَيْسَ غَيْرُ* and *لَا غَيْرُ*, "that's all," "nothing else."

We may also mention the use of certain proper names generally employed with the indefinite form of the three case declension, which are used in some constructions without nunnation, e.g.,

زَيْدُ بْنُ عَمْرٍو Zaid Ibn 'Amr. Hai. sir. 127, 11

It is, however, not easy to ascertain to what extent this construction is still in use in unvocalized texts among the Arab authors, if at all.

The use of the suffix of indetermination, the nunnation, should not be considered as an indefinite counterpart of the definite article. Although it is an indefinite ending, it is not used with all the indefinite nouns and its actual usage is always determined by grammatical rules which may or may not convey the same indefinite effect to the meaning (see page 24).

Since Arabic no longer has a form of the noun in an "absolute" state, i.e., without either a definite article or nunnation except where the nunnation is excluded by the morphological structure of the noun (as with diptotes), the form with nunnation has become the normal form without the article for the majority of Arabic nouns.

Nunnation is the morphological sign of indetermination regardless of meaning in:

a) the masculine or feminine singular of the nouns which follow the three case declension:

رَجُلٌ a man مَدِينَةٌ a city

b) broken plurals which are declined following the same pattern:

كُتُبٌ books أَوْلَادٌ children تَلَامِيذَةٌ pupils

c) feminine sound plurals:

كَلِمَاتٌ words

d) the singular of nouns with the so-called weak third radical, ي or و, which either follow the pattern of the two case declension, as in examples such as:

قَاضٍ a judge رَاعٍ a shepherd

or are indeclinable:

عَصَا a stick فَتًى a young man مَعْنَى a meaning

On the other hand, nunnation is never used in the following regardless of the meaning of a noun:

a) nouns in the dual and masculine sound plural:

رَجُلَانِ two men مُسْلِمُونَ Moslems

b) nouns in the singular and broken plurals which follow a two case declension (diptotes), e.g.,

أَصْدِقَاءُ friends مَدَارِسُ schools سَفَرَاءُ ambassadors

c) nouns, singular or plural, which have a suffix, ي or ا, added to the radical and which are indeclinable:

قَضَايَا lawsuits ذِكْرَى memory

d) also loan words if they are not incorporated into an Arabic triptotic nominal form:

أَلْمَانِيَا Germany أَمِيرِكَا America

e) a noun in the construct state, governing a definite or indefinite substantive in the genitive case:

رَجُلٌ أَلَدِينِ the clergyman رَجُلٌ دِينِ a clergyman

As we have stated, the lack of the nunnation is not a conclusive sign of the determination of a noun.

A noun is definite either by itself, regardless of its form or ending, e.g.,

a) proper names²:

زَيْدٌ Zaid مُحَمَّدٌ Mohammed

b) personal and demonstrative pronouns:

أَنَا I هَذَا this

c) special words:

أَمْسٍ yesterday (cf. أَمْسِ الْقَرِيبِ)

² Proper names are also, e.g., "Christianity" and "Judaism" in the following case

لَمْ يَدْخُلْ فِي يَهُودِيَّةٍ وَلَا He did not enter Judaism or
نَصْرَانِيَّةٍ Christianity. Hal. sir. 127,20

or with a modifier:

a) when it is modified by the definite article:

الْكِتَابُ the book

b) when it is modified by a noun in the genitive case which is itself defined, or by a personal suffix:

كِتَابُ الْبُتِّ the boy's book

كِتَابِي my book

The most characteristic and rigid rules of Arabic determination of nouns are the following:

a) A noun may be determined, and thus be definite, by only one modifier; thus it will be either by the definite article or by another noun in the genitive case, but never by two at the same time. Hence, we will not find الْكِتَابُ الْبُتِّ for "the book of the boy," but rather كِتَابُ الْبُتِّ.

(For adjectives defined by the article and governing a genitive, see page 109.)

b) An indefinite noun cannot be modified by a noun which is determined either in itself (semantically) or by a modifier (article, suffix, or another noun in the genitive). Thus

صَدِيقُ زَيْدٍ
صَدِيقُ وَلَدِي
صَدِيقُ الْبُتِّ
صَدِيقُ وَلَدِ زَيْدٍ

never can be translated as:

a friend of Zaid's

a friend of my boy's

a friend of the boy's

a friend of Zaid's boy.

For such expressions a prepositional paraphrasis must be used (see page 82):

c) A definite noun cannot be determined by an indefinite noun in the genitive case. Thus **كِتَابُ وَلَدٍ** is not "the book of a boy"³ but "a boy's book." **كِتَابُ الْوَلَدِ** is not admissible as shown above under A. (For additional information on determination by a genitive, see page 92).

§ 52 THE ARTICLE

The article in Arabic can be prefixed to nouns regardless of their substantival or adjectival character; thus it is found with substantives and infinitives, adjectives and participial forms. When the article is prefixed to a noun, the noun becomes defined or determined; this determination, however, is not always of the same kind, nor does it always have the same emphasis.

The article, originally a demonstrative particle, has retained its original demonstrative character in some cases, especially when prefixed to certain words referring to time:

لَقَدْ جَاءَ السَّاعَةَ هَذَا كَاهِنٌ شَيْخٌ
يَسْأَلُ عَنْ مَنَزْلِكَ
This very moment an old
priest came here asking
for your house.
Manf. sha'. 184,12

آبُ هَاهُنَا ؟ السَّاعَةَ ؟
Coming here? This moment?
Hak. sheh. 13,2

3. Compare with the following instances in which the indetermination of the noun is only formal:

كَانَتْ أَصْوَاتُ عَفَّارِيَتٍ
They were the voices of Ifrites.
Hus. ayy. I,8,1

تَجِدُ ذَاتَهَا فِي مَنَزْلِ رَجُلٍ
She finds herself in the house
of a man whom....
Gibr. I,107,7

لِلْحَالِ وَقَعَتِ الْكُنْجَةُ مِنْ يَدِهِ At this moment the violin
fell out of his hand.
Nu'. liq. 112,7

الَّيْلَةَ يَطَّاحُ رَأْسٌ Tonight [This night] a
head will be chopped off.
Hak. sheh. 22,14

أَنْتَى لَنْ أَجِدَ بَعْدَ الْيَوْمِ إِلَيْهِ that after that day I would
never meet him again.
Manf. (Zy.) 30,6

الآن now [this instant].
Mah. qah. 84,6

but also in some other expressions:

لَوْ فَهِمُوا مَعْنَى الْحُرِّيَّةِ لَمَا اخْتَلَفُوا If they understood the
meaning of freedom, they
would not disagree with us
in this opinion.
Q. Amin (Zy.) 5,2

In general, the article is used:

a) to designate a specific person or thing the
speaker has in mind or has already mentioned, even
if it was indefinitely:

رَمَى عَلَى رَأْسِهِ تَرَابًا - دَخَلَ إِلَى He put some dust on his
head...he entered his house
with the dust on his head.
Hak. sir. 186,13

قَالَ أَحَدُهُمْ - فَلَمْ أَرْفَعْ عَيْنِي نَحْوُ One of them said...but I
did not look at the speaker.
Gibr. I, 169,5

أَيْنَ الرَّاعِي؟ Where is the shepherd?
Hak. ahl. 9,10

كَانَ فِي قَدِيمِ الزَّمَانِ رَجُلٌ لَبْنَانِيٌّ In days of old there were
a Lebanese and his wife.
He was a ploughman.
Nu'. kan. 19,12

الْأَرْضِ

إِلَى الرُّوحِ الَّتِي عَانَقَتْ رُوحِي . إِلَى الْقَلْبِ الَّذِي مَكَّبَ أَسْرَارَهُ فِي قَلْبِي . إِلَى الْيَدِ الَّتِي أَوْقَدَتْ شُعْلَةَ عَوَاطِفِي أَرْفَعُ هَذَا الْكِتَابَ	To the spirit who has embraced my spirit, to the heart who poured out its secrets on my heart, to the hand that lighted the torch of my feelings, I dedicate this book. Gibr. I, 106,1
---	--

b) before nouns that are specified by the situation itself:

رَجَعْتُ الْخُطَى إِلَى الْبَيْتِ	I returned home. Maz. (Zy.) 10,2
طَوَلَ النَّهَارِ وَقِصًا كَبِيرًا مِنَ اللَّيْلِ	the whole day and a great part of the night. 'Aww. (Br.) 9,11
مَا يَسْتَطِيعُ الْقَارِئُ أَنْ يَتَصَوَّرَهُ	what the reader can imagine. Maz. (Zy.) 1,34
وَقَدْ قَطَعَ الصَّدِيقَانِ الطُّفُولَةَ وَالصَّبَا مَعًا	The two friends had spent childhood and boyhood together. Mah. zuq. 41,9

Thus, the article will always be used before nouns defined by a demonstrative pronoun (see page 29):

فِي تِلْكَ الْأَيَّامِ	in those days. Maz. (Zy.) 10,6
مَنْ هُوَ هَذَا الْإِنْسَانُ الْجَالِسُ إِلَيْهَا؟	Who was that man sitting near her? Manf. mag. 151,11
هَذَا الْمَلِكُ مَجْنُونٌ	This king is a madman! Hak. ahl. 58,2

Note the use of the article in some expressions functioning as adverbial phrases:

إِلَى الْأَمَامِ	forward [to the fore]. Hus. (Br.) 9,15
تَرَاجَعًا قَلِيلًا إِلَى الْوَرَاءِ	Step a little to the rear. Gibr. I, 128,2

e) before nouns understood as designating not an individual but rather a species. This general determination can be used with substantives and adjectives in a substantival function, usually in the singular:

- الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ A poet sees beauty in everything. Manf. mag. 199,4
- كُلُّ مَا يَوْجَدُ مِنَ الْفَرْقِ بَيْنَ السَّاحِرِ وَالصُّوفِيِّ هُوَ أَنَّ — The only difference that there is between a sorcerer and a sufi is that.... Hus. ayy. I,98,14
- لَا تَعْرِفُ قَلْبَ الْمَرْأَةِ You don't know a woman's heart. Hak. ahl. 44,4
- فَلَا نَجِدُ أَيْدٍ عَنَّا بِالصَّانِعِ أَوْ التَّاجِرِ أَوْ الزَّارِعِ أَوْ الْمَرْأَةِ But we do not find any attention given to workers, merchants, peasants, or women. Musa (Zy.) 2,7

It is accordingly especially frequent after comparisons:

- إِنَّ الرَّاهِبَ فِي الدَّيْرِ نَظِيرُ الْجُنْدِيِّ A monk in a monastery is like a soldier on the battle field. Gibr. I,161,8
- فِي سَاحَةِ الْحَرْبِ It was like a black cat. Maz. (Zy.) 10,36
- كَأَنَّ كَالْقِطِّ الْأَسْوَدِ for the spirit is like a flower. Gibr. I,138,3
- لَأَنَّ النَّفْسَ كَالزَّهْوَةِ Truth is like stars.... Gibr. I,164,19
- أَمَّا الْحَقِيقَةُ فَهِيَ كَالنَّجُومِ — As birds.... Raf. wah. I,14,17
- كَالطَّيْرِ —

and also in proverbs:

- الصَّدِيقُ لَوَقْتُ الصِّيقِ A friend in need is a friend indeed. Nu'. liq. 23,2

This general determination, when used with nouns in the plural, expresses the idea of totality, "all":

الْأَطِبَّاءُ وَتَى اتَّفَقُوا عَلَى رَأْيٍ ؟ Doctors! When did they agree on any opinion?
Nu'. liq. 32,1

مِنَ الْآبَاءِ إِلَى الْإِبْنَاءِ from fathers to children.
Hal. sir. 67,9

أَنْ يَجْلِسَ النِّسَاءُ مَعَ الرِّجَالِ that women sit together with men.
Q. Amin (Zy.) 5,7

Related to this meaning of totality is the use of the article in the following partitive constructions:

فِي سَنَةٍ مِنَ السِّنِينَ one year [in a year of the years].
Hus. ayy. I,119,9

هَذَا أَحَدُ اللُّصُوفِ This man is a thief.
Gibr. III,115,16

دَعَانَا أَحَدُ الْأَصْدِقَاءِ لِنُيَّارَتِهِ فِي بَلَدِهِ A friend invited us to visit him in his town.
Manf. mag. 25,5

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ الْحَمِيدَةِ on a pleasant summer night [on a night of the pleasant summer nights].
Maz. (Zy.) 10,2

The idea of totality can also be expressed with a defined noun in the singular; in this case it has:

1) collective meaning, "every," "all":

أَنَّ الْإِنْسَانَ يَظْلِمُهُ حَتَّى أَبِيهِ that everybody treated him unjustly, even his father.
Hus. ayy. I,38,7

الِدَّاحِلُ إِلَى هَذَا الْمَعْبَدِ الْعَجِيبِ Everyone who enters this precious temple sees....
Gibr. II,70,9

أُنِّي قَدْ تَزَوَّجْتُ رَجُلًا لَا كَالرِّجَالِ that I married an exceptional man [a man not like mankind in general].
Hus. 'ala. 1,17,1

2) also a distributive meaning, "each":

يَأْكُلُ فِي الْيَوْمِ أَرْبَعَ أَكْلَاتٍ He eats four meals each day. Manf. sha'. 210,9

عِشْرِينَ سَاعَةً فِي الْيَوْمِ twenty-four hours each day. Mah. qah. 13,11

يَشْتَرِي الْوَاحِدَةَ بِقُرْشٍ وَنِصْفٍ He bought [them] for a piaster and a half apiece. 'Aww. (Br.) 3,7

فَلِمَ لَا يَرْقُصُ الرَّجُلُ إِلَّا مَعَ أَمْرَأَةٍ Why doesn't each man dance with [only] one woman? Manf. mag. 62,14

إِنِّي وَظِيفَتِي فِي الشَّهْرِ مِائَتًا فَرَنْكٍ My pay is 200 francs per month. Manf. mag. 89,2

3) and qualitative meaning, "whole":

عَرَفْتُهُ يَنْفِقُ الْيَوْمَ وَالْأُسْبُوعَ وَالشَّهْرَ I knew him to spend whole days, weeks, months, and years eating only one kind of food. Hus. ayy. 1,149,13

d) before nouns that in their usual meaning exist only as a single entity:

جَمَالٌ هُوَ الطَّبِيعَةُ بِأَسْرِهَا Beauty is Nature itself. Gibr. II, 136,1

وَهَلِ الْعَيْشُ إِلَّا مُعَامَرَةٌ دَائِمَةٌ and is Life anything but a continuous risk? Nu'. liq. 62,3

الْجَوُّ رَائِقٌ وَالسَّمَاءُ مَصْحِيَةٌ وَقَرَصُ الشَّمْسِ يَلْتَهِبُ النَّهَابَ The air is clear, the sky serene, and the sun shines brightly. Manf. mag. 4,14

and, frequently with abstract nouns:

- الصَّبْرُ يَفْتَحُ الْفَرْحَ Equanimity is the key of joy. Mah. zaq. 63,1
- أَمِنَ الْعَدْلُ أَنْ يَزْدَادَ الْفَقِيرُ فَقْرًا؟ Is it justice to add poverty to the poor? Gibr. I,94,8
- هُوَ يَقْسِمُ الطَّعَامَ بَيْنَهُمْ بِالْعَدْلِ He distributed the food among them in fairness. Hus. ayy. II,51,5
- هَنَّاكَ كَلِمَاتٌ — There are some words...like people, freedom, equality, personality, democracy. Musa (Zy.) 2,1
- لَوْ فَهِمُوا مَعْنَى الْحُرِّيَّةِ — If they understood the meaning of freedom.... Q. Amin (Zy.) 5,2

Also with names of scholarly disciplines; cf. French *L'histoire, la littérature*, etc.:

- أَنَّ الْأَدَبَ فَنٌّ that literature is an art. Musa adab. 3, 17
- بَعْضُ كُتُبِ التَّارِيخِ — Some history books.... Hai. sir. 76,17
- فَنُّ التَّرَاجِيدِ the art of tragedy. Mand. (Br.) 3,1
- الْجُغَرَّافِيَّةُ geography. Djir. tar. II,377,3
- أَنَّهَا تَتَأَلَّفُ مِنْ فُرُوعٍ كَثِيرَةٍ تَرْجَعُ إِلَى أَرْبَعَةٍ : الطِّبِّ وَالْفَلَسَفَةِ وَالنُّجُومِ وَالرِّيَاضِيَّاتِ that [the sciences] consist of many branches which can be reduced to four: Medicine, Philosophy, Astronomy, and Mathematics. Djir. tar. II,387,3

Note the use of the article after a determinative (see page 270):

- ثَوْبٌ مِنَ الْخَرِيرِ الْأَبْيَضِ a dress of white silk. Mah. qah. 99,1

e) with infinitives used as substantives, when they refer to a single action rather than to a general one, or when the action is specified by being attributed to concrete persons or situations:

أَتَسَحُّ لِي بِالذُّخُولِ؟ Will you allow me to come in? Nu'. liq. 8,2

وَكَيْفَ لَنَا بِالنَّوْمِ؟ How could we sleep? Manf. sha'. 204,11

لِمَنْ يُرِيدُ الْجُلُوسَ for whoever wants to sit down. Tal. (Br.) 131,24

أَنْ عَلَيْهِ الرُّجُوعُ كُلَّ مَسَاءٍ بِخَمْسِينَ قَرَشًا that he should return every evening with fifty piasters. 'Aww. (Br.) 12,15

دَعَا أَبْنَاهُ إِلَى الْإِقْتِرَابِ He summoned his son to approach his bed. Mah. qah. 38,20

تَكْرَمُ بِالْحُضُورِ إِلَى بَيْتِي عَصْرَ الْيَوْمِ Do honor me with your presence in my house this evening. Mah. qah. 108,21

f) before an adjective or a participial form, when it is used as a substantive:

وَكُلُّ مَا يَدْعُونَ مِنْ دُونِ الْبَاطِلِ and everything that they invoke besides Him is nothingness. Hai. sir. 138,20

لَقَدْ كَانَ الْمَطْنُ أَنْ تَكُنْ أَمْعَدَ It was the accepted belief that conditions were better for you. Amin (Zy.) 7,4

فِي الْمُسْتَقْبَلِ in the future. Musa adab. 22,

مَضَى إِلَى الْخَارِجِ He went outside. Mah. qah. 111,1

السَّعِيدُ مَنْ سَعِدَ حَيْثُ كَانَ The happy man is he who
finds happiness wherever
he is. Nu'. kan. 14,11

أَنَّ فِي كُلِّ أُمَّةٍ الطَّيِّبَ وَالْخَبِيثَ that there is [the] good
and [the] bad in every
nation. Amin duh. I,54,10

مَنِ الْعَقِيلُ ؟ Who is [the one] coming?
Hak. sheh. 20,4

مَنِ الْقَادِمُ ؟ Who is [the one] approaching?
Hak. ahl. 73,8

It is especially frequent after the preposition **مِنْ**
with a partitive meaning (see page 266):

كَانَ مِنَ الْعَسِيرِ أَنْ - It was hard for him to....
Hus. ayy. I,4,6

مِنَ الْمَعْلُومِ أَنْ - It is known that....
Q. Amin (Zy.) 5,20

مِنَ الْوَاضِحِ أَنْ - It is obvious that....
Jabr. (Br.) 69,7

كَانَ مِنَ الطَّبِيعِيِّ أَنْ - It was natural that....
Taq. (Zy.) 3,44

g) before a series of nouns when they represent
a complete enumeration of parts (determination by
contrast):

حَاوَلْتُ أَنْ أُوقِظَ الْوَاحِدَ ثُمَّ الْآخَرَ بِيَدِي I tried to awaken the one,
then the other, with my
hand. Nu'. liq. 63,15

أَنِي رَمَيْتُ شَبَكَتِي ثَلَاثَ مَرَّاتٍ - فِي
الْأُولَى - فِي الثَّانِيَةِ - فِي الثَّالِثَةِ that I threw in my net
three times...the first...,
the second..., the third.
Hak. sul. 7,4

كَانَتْ تَدْعُ عَلَى هَذِهِ الْقِرْمَةِ طَائِفَةٌ مِنَ
السَّكَاتِينِ مِنْهَا الطَّوِيلُ وَمِنْهَا الْقَصِيرُ
وَمِنْهَا الثَّقِيلُ وَمِنْهَا الْخَفِيفُ On the log there were several
knives, some long, some short,
some heavy, some light.
Hus. ayy. I,59,10

أَنكَرَ الْبَعْضُ وَجُودَهَا عَلَى الْإِطْلَاقِ
وَدَّهَبَ الْبَعْضُ الْآخَرُ إِلَى أَنْ —

Some absolutely denied its existence, but others held the opinion that....
Mand. (Br.) 2, 8 and 10

a) for the same reason, before adjectives or substantives that imply a contrast:

مَرَّ عَامٌ وَتَلَاةَ الثَّانِي

A year passed and then another one.
Nu'. kan. 63,10

حَفِظَ مِنْهُ الشَّيْءَ الْكَثِيرَ

He learned the greatest part of it.
Hus. ayy. I,98,4

Hence the use of the article before adjectives expresses a relative meaning. The adjectives consequently take the function of a substantive (see page 61):

حَتَّى لَمْ يَبْقَ مِنَ الْمُسْلِمِينَ بِهَا إِلَّا الْقَلِيلُ

until only very few Muslims remained [until of the Muslims only remained the few]. Hai. sir. 210,11

الرَّاجِحُ عِنْدِي أَنْ —

In my opinion it is [the] most likely that....
Hai. sir, 245,11

Note the following use of the article:

قَالَتْ بِصَوْتٍ فِيهِ الْكَثِيرُ مِنَ الْإِعْتِدَارِ وَالْخَجَلِ

She spoke with a shy, pleading voice [a voice in which there was the abundance of...].
Nu'. liq. 85,2

and also before elatives used as superlatives (see page 472):

أَوْ عَلَى الْأَصَحِّ —

or more properly speaking....
Sib. (Br.) 111,6

أَنَّهَا عَلَى الْأَرْجَحِ كَلِمَةُ شُكْرٍ

that most likely it was a word of thanks.
Maz. (Zy.) 1,30

i) also before the name of titles or degrees, preceding or following a proper noun:

نَظَرَ إِلَى وَجْهِ الْبَاسِرِ بَلَاكَ He looked at Mr. Black's face. Hak. (Zy.) 11,42

أَنْتَ أَنَا الرَّئِيسُ رُوزْفَلَت that I am President Roosevelt. Din (Br.) 60,17

الدُّكْتُور طَه حُسَيْن Dr. Taha Husain. Musa adab. 57,7

Note, however, that titles or degrees are occasionally used without the article:

التَفَتَ إِلَيْهِ بَاسِرُ بَلَاكَ مُعَدِّقًا مُتَبَسِّمًا Mr. Black turned to him, smiling. Hak. (Zy.) 11,19

j) with numerals (see page 495f.):

نَحْوُ الثَّمَانِينَ كِيلُومِتْرًا about eighty kilometers. Hal. sir. 85,9

جَدَّتِي الَّتِي أَوقَتْ عَلَى التِّسْعِينَ my grandmother, who was over ninety years old. Maz. (Zy.) 10,3

وَجَدَهُ رَجُلًا فِي الْأَرْبَعِينَ He found him to be a man in his forties. Mah. qah. 61,19

جَمَاعَةٌ مِنَ الطَّالِبَاتِ لَا يَتَجَاوَزَنَّ الْخَمْسَ a group of no more than five girl students. Mah. qah. 5, 12

k) frequently without apparent reason, e.g., before the nominal predicate introduced by لَيْسَ in some negative constructions (see Vol. I, § 33):

حَلَلْنَا حَجْرَةً لَيْسَتْ بِالْفَسِيحَةِ We sat down in a room that was not very spacious. Tai. (Zy.) 9,3

لَسْتُ بِالْحَالِمِ الْآنَ I am not dreaming now. Hus. 'ala. 11,95,19

and also in other instances:

مَنْ قَسَمَ السَّنَةَ إِلَى أَشْهُرٍ وَالْأَشْهُرَ
إِلَى أَسَابِيعَ وَهَذِهِ إِلَى أَيَّامٍ فَالسَّاعَاتِ
Who divided the year into
months, and the month into
weeks, and these into days
and hours?
Djir. tar. I, 17, 20

As a linguistic formalism, Arabic uses the article before an adjective that modifies a definite noun, whether it be defined by the article or a suffixed pronoun or another defined substantive in the genitive case (see page 48):

بِصَوْتِهِ الضَّعِيفِ with his feeble voice.
'Aww. (Br.) 13, 11
أَحَدُ أَصْدِقَاءِ سِيرَانَوِ الْمُخْلِصِينَ one of Cyrano's sincere
friends. Manf. sha'. 15, 5
كُتِبَ الْأَدَبُ الْعَظِيمَةُ the great books of literature
Musa adab. 9, 15
الِإِمْتِحَانِ الْيَوْمِيِّ the daily examination.
Hus. ayy. I, 77, 5
الْيَوْمِ التَّالِيِ the following day.
Mah. qah. 61, 13

Note that the adverb **أُسْ** is considered definite; therefore an adjective modifying it will take the definite article:

أُسْ الْقَرِيبِ recently. Bat. (Zy.) 12, 4

and also before an adjective that modifies a proper noun:

فِي مَآيُو الْقَادِمِ next May. Mah. qah. 56, 8

§ 51 INDETERMINATION

1) Arabic indetermination is used to express:

a) a numerical indetermination, "a," "one." Some-

times this is equivalent to the numeral **أَحَدٌ**, "one," so long as there is no emphasis on the fact of unity, such as "a single one" (see page 363). This use naturally occurs only with nouns in the singular:

وَجَدْتُ فِي الْأُولَى (مَرَّةً) جَمَارًا
ثَانِيًا وَفِي الثَّانِيَةِ زَيْلًا مَلُوءًا -

The first time, I found a dead donkey, and the second, a jar full of
Hak. sul. 7,5

مَا هَذَا ؟ قُمْ نَحَاسِي ؟

What is that? A copper bottle? Hak. sul. 7,9

هُوَ يَسْكُنُ بَيْتًا غَرِيبًا

He lived in a strange house.
Hus. ayy. II,3,5

حَتَّى سَمِعْتُ - أَنَّهُ تَرَدَّدَ فِي جَوْفِ
الَّيْلِ

When I heard...a moan resounding in the night.
Manf. (Zy.) 30,9

قَدْ سَكَنَهَا الْيَوْمَ فَتًى -

Today a young man...has occupied it.
Manf. mag. 3,9

لَنَا جَيْشٌ قَوِيٌّ

We have a strong army.
Hak. sul. 35,12

مَضَى عَلَى هَذَا شَهْرٌ وَشَهْرٌ وَشَهْرٌ

After this event one month passed and then another and still another.
Hus. ayy. I,39,13

(For the use of **أَحَدٌ** as an equivalent of indetermination, see page 361.)

When numerical indetermination is used with a plural noun, it is generally understood as equal to an English "some" and therefore, at times, to "a few":

تَعَمَّرَهُ كَأَنَّاتٌ غَرِيبَةٌ

Strange beings lived there.
Hus. ayy. I,13,1

الَّتِي لَمْ يَكُنْ بَيْنَهُ وَبَيْنَهَا إِلَّا خَطَوَاتُ
مَعْدُودَةٍ

from which he was only a few steps away.
Hus. ayy. I,12,1

مَا هِيَ إِلَّا أَيَّامٌ -

Only a few days had passed....
Hus. ayy. I,38,6

هَنَّاكُ كَلِمَاتٌ — There are some words....
Musa (Zy.) 2,1

بَعْدَ أَيَّامٍ — A few days later....
Gibr. I,112,1

b) a qualitative indetermination when the noun is used to express the species, rather than a concrete, yet undefined, noun:

With the noun in the singular:

حَقُوقُ سَيِّدِنَا عَلَى الْآسَرَةِ كَانَتْ
تَتَّخِذُ ذَائِقًا طَعَامًا وَشَرَابًا وَثِيَابًا
وَمَالًا — The rights of the school
teacher from that family
always took on the
shape of some food, some-
thing to drink, some
clothing, and some money.
Hus. ayy. I,34,2

حَتَّى سَمِعْتُ فِي مَنْزِلٍ — When I heard in a certain
house....
Manf. (Zy.) 30,9

حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ — Until a certain day came....
Hus. ayy. I,118,4

دَخَلَتْ وَفِي نَفْسِهَا حَنِينٌ وَأَمَلٌ — She entered, full of longing
and hope. Ghur. (Zy.) 31,30

سَلَامٌ عَلَى سُورِيَا — Greetings to Syria!
Gibr. II,133,9

with some abstract nouns:

جَمَالٌ هُوَ الطَّبِيعَةُ بِأَسْرِهَا — Beauty is Nature itself.
Gibr. II,136,1

سَلَامٌ عَلَى الْوَاجِبِ وَالْوَطَنِيَّةِ — Peace takes precedence
over duty and patriotism
Gibr. II,108,20

and also with plural nouns:

عَنْ كَلِمَاتٍ حَكِيمَةٍ [consisting] of judicious
maxims. Amin duh. I,210,5

مَبْنَى الْمَطَارِ حَجَرٌ وَمَرَاتٌ —	The airport building, halls, and corridors.... Tai. (Zy.) 9,2
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When an indefinite substantive or adjective functions as predicate of a nominal sentence, the indetermination is frequently qualitative:

رَأْسُهُ ذَهَبٌ إِبْرِيمُ	Its head is of pure gold. Hak. sul. III,14
أَنْتَ شَاعِرٌ	You are a poet. Manf. mag. 198,8
هَذَا حَلَالٌ وَهَذَا حَرَامٌ	One is permitted but the other is forbidden. Manf. mag. 128,7
أَنْ تَمَّ وَطَنًا عَرَبِيًّا؟	that there is an Arabic fatherland? Zur. (Zy.) 18,17
أَنْي مَالِطِي	that I was Maltese. Maz. (Zy.) 1,8

2) Substantives are grammatically undefined, regardless of their meaning, in some constructions:

a) in the genitive case, e.g., after ذُو (see page 120):

سَلِيمٌ ذُو حَسٍّ	Selim is very sensitive. Nu'. liq. 13,15
(رَجُلٌ) ذُو خَطَرٍ وَشَأْنٍ	a man of importance. Taq. (Zy.) 3,6

and after كُلُّ (see page 124):

اِخْتَفَى كُلُّ شَيْءٍ حَوْلَهُمْ	Everything around them disappeared. Tai. (Zy.) 34,48
فِي كُلِّ قَنَدِيلٍ نُورٌ	On each lamp there was a light. Raf. (Zy.) 20,14

after an elative used with the connotation of a superlative (however, cf. the use of definite nouns with elatives on page 477):

أَصْدَقُ مَرْجِعٍ لِلْسِّيَرَةِ the most reliable source
for the Biography.
Hal. sir. 18,14

فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسُ هَدِيَّةٍ since it was for her the
جَاءَتْهَا فِي ذَلِكَ النَّهَارِ most precious gift that
she received that day.
Nu'. liq. 29,3

إِنَّكَ أَفْضَلُ جَارِزٍ رَأَيْتُهُ فِي حَيَاتِي You are the best dualist
I have ever seen!
Manf. sha'. 58,14

after the numerals 3 through 10 (see page 366f.):

كَانَ الشَّيْخُ قَدْ حَجَّ ثَلَاثَ مَرَّاتٍ The Sheikh had undertaken
the pilgrimage three times.
Hus. ayy. I,94,7

لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ We were a family of seven.
Jabr. (Br.) 71,25

and always after كَمْ (see Vol. I, § 46):

كَمْ مَرَّةً — How many times....
Gibr. III,173,5

and after رَبُّ (see page 207):

رَبُّ صِدْقٍ كَانَ أَكْذَبَ مِنْ كَذِبٍ Many a truth is more de-
ceiving than a lie.
Nu'. liq. 20,1

b) in the accusative case, e.g., in indefinite adverbial constructions of time (see page 173):

قَدْ رَأَيْتُ مَرَّارًا بِعَيْنَيَّ Many a time I saw with my
own eyes....
Q. Amin (Zy.) 5,9

أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ أَكْثَرَ مِنْ أَسْبُوعَيْنِ	He spent two weeks or more in Cairo.... Hus. ayy. II,3,1
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as a restrictive accusative, or accusative of specification (see page 184):

هِيَ تَخْتَلِفُ عَلَوًا	They were of different height. Raih. mul. 211,18
وَيُشْرَحُونَهُ وَيَقْدُونَهُ أَسْلَوبًا وَمَعْنَى	commenting on and imitating it in style and meaning. Far. (Zy.) 17,17

as circumstantial accusative (see page 186):

يَقُولُ لِي عَمِّي أَنَّهُمَا تَرَكَا نِي طِفْلًا	My uncle tells me that they abandoned me as a child. 'Aww. (Br.) 16,13
مَرَّ النَّاسُ أَفْرَادًا وَجَمَاعَاتٍ	People went both alone and in groups. Gibr. III,54,7

after numerals 11 through 99 (see page 367):

أَنْفَقُ فِي سَبِيلِ ذَلِكَ اثْنَيْ عَشَرَ فَرَنْكًا	I spend twelve francs this way. Manf. maq. 89,8
بَعْدَ فِرَاقٍ خَمْسَةَ عَشَرَ عَامًا	after a separation of fifteen years! Mah. qah. 56,13
لَكَ إِذَا ثَلَاثَ وَعِشْرُونَ عَصًا	then you get twenty-three blows. 'Aww. (Br.) 11,19

and in isolation:

a) some proper names of persons and places:

كَانَ أَتْسِي خَلِيلًا	My name was Khalil. Gibr. I, 163,11
نُوحٌ	Noah. Hai. sir. 5,9
قُرَيْشٌ	Koreish. Hai. sir. 243,8
قُصَيٌّ	Qusay. Hai. sir. 96,10

مُحَمَّدٌ Mohammed. Hai. sir. 6,16

بَدْرٌ Badr. Hai. sir. 243,19

However, there is a distinct tendency in modern Arabic to use Arabic proper names undeclined⁴:

كَانَ اسْمُهُ خَلِيلٌ His name was Khalil.
'Aww. (Br.) 9,5

صَارَ الرُّهْيَانُ مِنْ ذَلِكَ الْيَوْمِ
يَدْعُونَنِي الْأَخَ جَارَكَ But from that day on the
monks called me Brother
Mubarak. Gibr. I,163,12

عَرَفْتُ رَشِيدَ — I had known Rashid....
Gibr. I,107,12

رَأَى إِحْسَانَ He saw Ihsan.
Mah. qah. 113,15

b) numerals. Simple numbers, 3 through 9, when they are not followed by a genitive case, even if they refer to definite nouns:

ثَلَاثَةٌ مِنْ أَهْنَاءِ آدَمَ three human beings [three
among human beings].
Gibr. I,131,14

كَيْفَ يُمْكِنُ أَرْبَعَةٌ مِنَ النَّاسِ أَنْ
يَخْتَفُوا بِمِثْلِ تِلْكَ السَّهُولَةِ؟ How is it possible for four
people to disappear so
easily? Nu'. liq. 60,15

لَيْلَتَيْنِ أَوْ ثَلَاثًا two nights or three.
Hak. ahl. 10,12

Compound numbers. All the parts of a numeral compound are grammatically indefinite, with the exception of the indeclinable numbers 11 through 19 (see page 367) and of that part of the numeral which takes a complement in the genitive case and thus is in the construct state without nunnation:

4. This tendency, however, seems to be restricted to proper names in current use. The names of historical figures and places of Islam are always regularly declined.

ثَمَانِيَةٌ وَثَمَانُونَ أَلْفًا مِنَ الْيَهُودِ	88,000 Jews. Raih. mul. 278,10
سَبْعَةٌ وَعِشْرُونَ قِرْشًا	twenty-seven piasters. 'Aww. (Br.) 11,18
ثَلَاثَةٌ وَخَمْسُونَ نَائِبًا	fifty-three deputies. Kam. (Zy.) 4,6
نَالَ نَصِيْبَهُ أَرْبَعًا وَثَلَاثِينَ عَصًا	He got his share of thirty-four blows. 'Aww. (Br.) 14,3
(كَانَ) سَبْعِينَ مِائَةً وَخَمْسِينَ أَلْفًا دِينَارًا	70,150,000 dinars. Amin duh. I,115,7

{For a discussion of defined numerals, see page 374f.}

c) adjectives and participles which are not in apposition to a definite noun, and thus are either in attributive apposition to an undefined noun (see page 48):

كَلِمَاتٌ مَعْدُودَاتٌ	few words. Mah. qah. 7,16
صَوْتُ غَلِيظٌ	a harsh voice. Manf. sha'. 85,2
كَانَ فِي قَدِيمِ الزَّمَانِ رَجُلٌ لَبْنَانِيٌّ وَامْرَأَتُهُ	In days of old there were a Lebanese man and his wife. Nu'. kan. 19,12

or function as nominal predicates in a nominal sentence (see Vol. I, § 7):

فَهُوَ آلَانَ شَغُولٌ	for he is now busy. Gibr. III,237,11
السَّمَاءُ جَمِيلَةٌ	The sky is beautiful. Manf. mag. 198,12
هَذَا طَبِيعِيٌّ	That is natural. Amin duh. II,75,14

or modify the sentence, being in the adverbial accusative case (see page 186):

هَجَمَ اللَّيْلُ سَرْعًا عَلَى شَمَالِي لَبْنَانَ	The night came rapidly over the northern part of Lebanon. Gibr. (Zy.) 8,1
التَفَتَ إِلَيَّ نَذْهُولًا	He turned around to me in amazement. Maz. (Zy.) 1,39
كَأَنَّهُ قَدْ سَمِعَتْنِي مُفَكِّرًا	as though she had heard me thinking. Gibr. I,112,14

§ 54 THE DEMONSTRATIVE PRONOUN

The demonstrative pronoun, which is called in Arabic *اسمُ الإِشَارَةِ*, "noun of indication," gives the listener, as its name shows, a special indication or determination of the noun. Although related to the determination given by the article, the demonstrative pronoun is still sufficiently different to require that a noun in apposition to it be further determined by the use of the article.

While the article normally gives the noun a determination within a species (see page 11), the demonstrative pronoun gives a determinative relationship between the nouns mentioned and the people involved in the situation or in the conversation.

It is relevant to point out here that all the Arabic forms of the demonstrative pronouns were originally elements of interjectional character which, after the fading of this affect, have become particles of demonstrative determination.⁵

Since these elements do not have a nominal aspect, they have not developed any case distinction (with the exception of *ذَا*, which has different forms in the dual following the pattern of the two case declension of nouns). They are usually found in compounds of two or more elements, e.g., *هَذَا*, *ذَلِكَ*, and *ذَلِكَ*; only the particle *ذَا*, when it is used as the last element in the compound, offers a distinction between masculine or feminine forms, *ذَا*, *ذِي*, and has different endings for the declension of the duals, *ذَانِ*, *ذَيْنِ*.

5. See Brock, *Grund.* I, p. 116.

The forms used as plurals are actually different compounds and have no distinction in gender or case.

In regard to their general meaning, the common differentiation made is that **هَذَا** designates persons or objects which are close to the speaker; **ذَلِكَ** and **ذَاكَ** designate persons or objects in the distance. However, it must be mentioned that this distinction does not always seem to be sufficient.

From the earliest days of the language, the demonstrative particles appear to have been used frequently with psychological approach rather than merely with a local meaning. Although there is a strong tendency in modern Arabic to use the demonstrative pronouns with the local meaning only, it still frequently happens that the demonstrative pronouns are used with the psychological standpoint in mind; that is to say, **هَذَا** is used for things that are considered more important or more closely related to the person speaking, while **ذَلِكَ** and **ذَاكَ** express a more remote attitude.

In regard to their syntactical function, the demonstratives, with the exception of **هَـ** and **ذَا**, can be used either as demonstrative adjectives in apposition to a substantive:

هَذِهِ الدُّنْيَا this world **هَذَا الرَّحُلُ** this man

(For a discussion on the demonstrative's position in relation to the noun see page 43f.)

or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative:

— **كَانَ ذَلِكَ وَأَنَا** This happened while I....
Maz. (Zy.) 10,1

هَلْ هَذَا بَلَدٌ يُسْكَنُ ؟ Is this a country that can
be lived in?
Din (Zy.) 3,17

§ 55 هَـ

هَـ appears as part of the compound demonstrative pronouns **هَذَا** and **هَؤُلَاءِ**.

It is also used in independent positions introducing a nominal or verbal sentence as a demonstrative adverb, which emphasizes the time when the action takes place:

هَآ هِيَ لَا تُرِيدُ أَنْ تَدُومَ هَآ هُوَ
يَرْجِعُ إِلَى الْكُوخِ بِقَرَشَيْنِ هَآ هُوَ
ذَاهِبٌ لِثَنَانٍ وَأَرْبَعِينَ عَصَا —
but, it would not last;
now he was returning to
the hut with just two
piasters, now he was going
to receive forty-eight
blows which....

'Aww. (Br.) 12,18

وَهَآ قَدْ مَضَى الْوَقْتُ —
and now the time had
passed.... Ayy. (Br.) 28,25

هَآ هُمْ أَوْلَادُنَا عَارُوا —
Now our sons have returned....
Ayy. (Br.) 30,3

هَآ قَدْ مَرَّ سَبْعَةُ آلَافِ سَنَةٍ عَلَى
وَلَادَتِي الْأُولَى
Now seven thousand years
have passed since the day
of my first birth.
Gibr. III,16,4

هَآ قَدْ أَوشَكَ أَنْ يَنْسَاهُمْ النَّاسُ
فِي عَصْرِنَا هَذَا !
People in this time of ours
had almost forgotten them!
Hak. ahl. 48,16

It may govern a suffixed pronoun, in which case the adverbial expression has an emphatic character and is followed by a substantive in the accusative:

هَآ كُمْ عَضُوا جَدِيدًا فِي أُسْرَتِكُمْ
الْمَحْتَرَمَةِ
Here is a new member for
your distinguished family.
Mah. qah. 113,14

هَآكَ رَجُلَيْنِ يَسْكِينَيْنِ يَسْتَشْفِعَانِ
بِي إِلَيْكَ
Here are two poor people
pleading with you on my
behalf. Mah. zuq. 75,5

هَآكُمَا تَبَعَدَ الشَّمْسُ
Here is the Temple of the
Sun. Mah. qah. 73,20

هَآكُم مَبَارِئِي
These are my principles.
Mah. qah. 10,20

§ 56 ذَا

ذَا appears as part of the demonstrative compounds ذَاكَ and هَذَا, and also in the duals هَذَانِ and هَذَيْنِ but not in plural compounds.

Only rarely is it used in an independent position:

— وَلِذَا كَأَنَّ حَاجَتَهُ الْأُولَى For this reason, its first need was....
Zur. (Br.II) 14,23

ذَا preceded by the preposition كَيْ becomes a modal adverb:

كَذَا يَسْتَعِدُّ أَبْنُ آدَمَ أَقْدَسَ Thus, man will use the
مَا فِي الْكَوْنِ holiest of all existing things. Gibr. I,51,9

Note that in a paronomastic repetition (see page 439) كَذَا has an indefinite meaning:

كَذَا وَكَذَا such and such.
Amin zuh. I,33,15

It is frequently used following the personal pronoun هُوَ with a demonstrative-adverbial function. هُوَ in this instance does not refer specifically to any noun and is used invariably in the masculine singular:

هُوَذَا الْحُبُّ يَسْتَهْزِئُ بِي There is Love laughing at me. Gibr. II,99,14

هُوَذَا أَسْرَابُ الْحَمَامِ وَالشَّحَابِيرِ Here are the swarms of doves and blackbirds.
Gibr. III,57,12

وَلَكِنْ هُوَذَا نَفْسِي تَهْمِسُ الْآنَ But my soul is now whispering the names of this
أَسْمَاءَ ذَلِكَ النَّامُوسِ Law. Gibr. II,193,11

هُوَذَا الْفَتَيَانُ وَالصَّبَايَا يَمْشُونَ — Here are young men and women walking....
Gibr. III,57,16

هُوَذَا الرُّعْيَانُ يَسِيرُونَ أَمَامَ Here are the shepherds
قُطْعَانِهِمْ مِنَ الْحِظَائِرِ وَالْمَرَابِصِ leading their sheep from the corrals and folds.
Gibr. III,57,14

It is also used to emphasize a question in apposition to an interrogative pronoun (see Vol. I, § 43):

مَنْ ذَا يَصْبِرُ عَلَى إِهَانَةٍ كِهْدِهِ إِلَّا هَانَةً؟	Who could patiently accept such an insult? Nu'. kan. 34,18
مَاذَا أَصْنَعُ بِهِمَا؟	What shall I do with them? Manf. sha'. 94,2
وَلِمَاذَا فَعَلَ بِهِ هَذَا؟	Why is he doing that with it? Hak. sheh. 18,8
مَاذَا تَقُولُ؟	What are you saying? Hus. 'ala. 11,29,1

هَذَا § 57

هَذَا is a compound of هَا and ذَا.

With a local meaning, هَذَا expresses a relationship to nouns referring to people or objects which are near the person speaking:

لَعَلَّهُ فَوْقَ هَذِهِ الشَّجَرَةِ	Perhaps he is on this tree. Hak. sul. 20,3
أَنَا غَرِيبٌ فِي هَذَا الْعَالَمِ	I am a stranger in this world. Gibr. III,163,2
إِلَى الْيَدِ الَّتِي أَوْقَدَتْ شُعْلَةَ عَوَاطِفِي أَرْفَعُ هَذَا الْكِتَابَ	to the hand that lighted the torch of my feelings I dedicate this book. Gibr. I,106,1
أَتَقْدِرُ هَذِهِ الرَّأَةَ أَنْ تَكُونَ شَرِيرَةً؟	Can this woman be evil? Gibr. I,112,5

or have just been mentioned:

هَذَا يَعْنِي أَنْ —	This means that.... Mah. qah. 29,16
هَذَا مَا سَنَحَاوِلُ وَضْفَهُ فِي الْبَابِ الْآتِي	This is what we shall try to explain in the next chapter. Amin duh. I,4,9

أَهَذَا رَأْيُكَ؟ Is that your opinion?
Mah. qah. 179,8

يَتَخَيَّرُ فِي تَرْدِيدِ هَذِهِ الْكَلِمَةِ he kept on repeating this
word. Hus. ayy. I,102,9

In a pronominal function, هَذَا expresses a relation to persons or things which the speaker is actually facing⁶:

سَيَكُونُ هَذَا الْكِتَابُ أَرْبَعَةَ
أَجْزَاءٍ هَذَا أَوَّلُهَا This book will have four
parts; this is the first
one. Djir. tar. I,12,8

مَنْ هَذَا؟ Who is that?
Hak. ahl. 11,6

أَهَذِهِ هِيَ الزَّوْجَةُ الْخَائِنَةُ؟ Is this the treacherous
wife? Is this the woman
أَهَذِهِ هِيَ الْمَرْأَةُ الَّتِي — who...? Gibr. I,112,6

هَذَا أَنْتَ يَا شَهْرِيَّارَ؟ Is that you, Shahriyar?
Hak. sheh. 143,8

Note the meaning of هَذَا in the following:

مَا هَذَا الْضَوْءُ الْمَتَفَجِّرُ هُنَاكَ؟ What is that light flashing
over there?
Hak. sheh. 8,3

In temporal expressions, هَذَا expresses the time in which the speaker exists or speaks:

هَذَا أَوَّلُ لَيْلَةٍ This is the first night.
Mah. qah. 28,20

أَهَذَا وَقْتُ مَزَاحٍ؟ Is this a time for jokes?
Hak. sul. 63,10

أَهَذِهِ أَوَّلُ مَرَّةٍ —؟ Is this the first time...?
Hak. ahl. 29,13

6. Hence its use in addressing persons whose names are not known:

يَا هَذَا! Hey, you! Hak. sul. 16,11

In a qualitative appreciation, هَذَا is used to indicate persons or things which are important to the speaker, or which the speaker intends to present as such:

لَا يَذْكُرُ لِهَذَا الْيَوْمِ اسْمًا He does not remember what day it was [the name of that day]. Hus. ayy. I,3,1

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا الْيَوْمِ وَقْتًا بِعَيْنِهِ He cannot remember the exact time during that day. Hus. ayy. I,3,2

أَكْرَظْنِي أَنْ هَذَا الْوَقْتُ كَانَ بَعْدَ مِنْ ذَلِكَ الْيَوْمِ فِي قُبْرِهِ أَوْ فِي عَشَائِهِ His strongest belief is that the time was either morning or evening. Hus. ayy. I,3,4

and therefore it is also used to emphasize the demonstrative effect:

هَذِهِ اللَّعْبَةُ أَمْرَأَةٌ وَهَذِهِ اللَّعْبَةُ رَجُلٌ وَهَذِهِ اللَّعْبَةُ فَتًى وَهَذِهِ اللَّعْبَةُ فَتَاةٌ One doll was a woman and the other a man, another a boy, the fourth a girl. Hus. ayy. I,119,1

مَا أَجْمَلَ شَمْسَ هَذَا الْيَوْمِ ! How beautiful the sun is today! Manf. mag. 11,13

Hence هَذَا may also have a qualitative emphasis:

رَأَيْتَنِي هَذِهِ الْجَرَأَةَ Such daring startled me. Maz. (Zy.) 1,2

كَيْفَ يَكُونُ هَذَا الْقَدُّ لِهَذِهِ الْمَجُوزَةِ؟ How could such an old woman have a bust like that? Mah. qah. 94,21

إِنَّكَ أَنْتَ الَّتِي سَارَتْ بِي إِلَى هَذِهِ النِّهَايَةِ It is you yourself who has brought me to such an extreme. Hak. sheh. 152,2

أَلَفَقْنَا هَذَا الْحَدَّ؟ Have you reached such a point? Mah. qah. 43,20

وَلَمْ أَدْعُ أَنَا شَيْئًا مِنْ هَذَا but I did not pretend anything of that sort. Maz. (Zy.) 1,35

The two parts of the demonstrative compound هَذَا , which in times past were only occasionally separated by a personal pronoun, are now frequently used in such a manner, often with an adverbial-demonstrative character. The second part of the demonstrative agrees in gender and number with the noun preceding it:

وَأَيْنَ ذَلِكَ الْكِتَابُ؟ قَالَ هَـهُوَذَا يَا سَيِّدِي	"Where is the letter?" He answered, "Here it is, sir." Manf. mag. 264,11
وَهَـأَنَا ذَا قَارِئٍ إِلَيْكَ بَعْدَ قَلِيلٍ	I shall go to you shortly. Manf. sha'. 189,9
وَهَـهِيَ رِي نَافِذَةٌ مَفْتُوحَةٌ	and there is a window open wide. Nu'. liq. 101,13
اُنْظُرْ هَـهِيَ رِي تَنْظُرُ إِلَيْكَ	Look! There she is, looking at you. Manf. sha'. 33,4
هَـهُمَا ذَانِ —	There are the two.... Hak. sul. 99,6
هَـهَنَحْنُ أَوْلَاؤُ الثَّلَاثَةِ	Here we are, the three of us. Hak. ahl. 143,8

Note its use with the personal pronoun of the first person:

هَـأَنَذَا أَنْتِهَا الْأَمِيرَةُ!	Here I am, my Princess! Hak. ahl. 41,8
هَـأَنَذَا أَغَادِرُ هَذَا الْمَكَانَ	I am leaving this place. Hak. sheh. 14,2
هَـأَنذِي آتِيَةٌ	I am coming. Manf. sha'. 145,11
هَـأَنذِي قَارِئَةٌ	I am coming. Manf. sha'. 146,16

The parts of the compound may also be separated by the preposition **ك**. It has then an adverbial function and meaning:

هَكَذَا	"so," "thus," "in this manner" Amin duh. III,21,10
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§ 58 ذَلِكَ

Contrary to **هَذَا**, **ذَلِكَ** expresses the noun as more remote in some way from the person who speaks. Thus this demonstrative pronoun is usually used in contrast with **هَذَا** for correlative constructions (see page 41f.).

Its demonstrative effect can be used to denote location:

مَا هَذَا الضُّوءُ الْمَتَفَجِّرُ هُنَاكَ؟
— يَٰلَكَ حُجْرَةُ الْمَلِكِ

What is that light flashing over there? ... That is the king's chamber.
Hak. sheh. 8,3

إِلَىٰ يَٰلَكَ السَّمَاءُ الْحَقِيقَةُ الَّتِي —

to that true heaven which
Hak. sul. 157,2

سُكَّانُ يَٰلَكَ الْعَدِينَةِ

the inhabitants of that city.
Gibr. II, 149,11

هَجَمَ اللَّيْلُ سُرْعًا عَلَىٰ شِمَالِي لِبْنَانٍ
مَتَقَلِّبًا عَلَىٰ نَهَارٍ تَسَاقَطَتْ فِيهِ الثَّلُوجُ
عَلَىٰ يَٰلَكَ الْقُرَى الْحَاطِيَّةُ بِوَادِي قَارِيشَا
جَاعِلَةً يَٰلَكَ الْحَقُولَ وَالْهَضَابَ صَفْحَةً
بَيْضَاءَ — وَكَانَ فِي مَنْرَلٍ مَنْفَرِدٍ بَيْنَ
يَٰلَكَ الْقُرَى أَمْرَاءُ جَالِسَةً —

Night fell rapidly on Northern Lebanon overtaking a day during which snow had been falling on the villages surrounded by the Kadeesha Valley, making its fields and hills a white sheet which.... In one lone house among those villages, there was a woman sitting....

Gibr. (Zy.) 8,1 and 3

It can also be used to indicate or refer to a person or thing which is not present at the moment of the speaker's statement:

ذَلِكَ الْهُدْهُدُ الْآخَرُ الَّذِي —

that other Hudhud which....
Hak. sul. 25,12

ذَلِكَ أَخِي الْكَرَيْشِيُّ قَدْ أَخَذَهُ
رَجُلَانِ عَلَيْهِمَا ثِيَابُ بَيْضَ

Two people with white robes have taken away my brother, the Koreishi.
Hai. sir. 110,20

In a temporal meaning, **ذَلِكَ** is used to refer to a past time and to express the action in the time in which it has actually taken place:

— فِي لَيْلَةٍ مِنْ لَيَالِي سَنَةِ ١٦٤٠ —
وَلَمْ يَكُنْ لِلتَّحْفِيلِ فِي ذَلِكَ الْمَعْرِ
زُهُرٌ خَاصَّةٌ بِهِ — وَكَانَ جُمُوهُ
الشَّاهِدِينَ فِي تِلْكَ اللَّيْلَةِ —

On one night in the year
1640....At that time there
were no special houses for
theatrical performances....
The crowd of spectators that
night.... Manf. sha'. 18,3 ff.

(الْمَعْرِ الْجَاهِلِي) أَنَّ عَرَبَ ذَلِكَ
الْعَهْدِ الْقَدِيمِ —

(The Pre-islamic period) that
the Arabs in that ancient
period.... Djir. tar. I,32,16

أَتَذْكُرُ تِلْكَ الْأَيَّامَ الْعَاضِيَةَ الَّتِي
قَضَيْنَاهَا مَعًا وَنَحْنُ صُغِيرَانِ؟

Do you remember those bygone
days which we spent together
when we were children?
Manf. sha'. 95,12

فِي تِلْكَ الْأَيَّامِ

in those days.
Maz. (Zy.) 10,6

كَانَتِ الْمَسَاجِدُ فِي ذَلِكَ الْعَهْدِ
تُضَاءُ بِقَنَادِيلِ الزَّيْتِ

The mosques at that time
were illuminated by oil
lamps. Raf. (Zy.) 20,14

لَا أُنْسَى أَبَدًا تِلْكَ السَّاعَةَ

I will never forget that
moment. Raf. (Zy.) 20,23

and also to recapitulate preceding statements, events,
or situations:

نَسْتَطِيعُ بَعْدَ ذَلِكَ أَنْ نَقُولَ —

After that, we can say....
Amin duh. I,5,10

وَالآنَ نُرِيدُ أَنْ نَبْحَثَ التَّوَاحِيِ الشَّيْ
— قَائِلُ ذَلِكَ الْأَلْفَاظِ اللَّغَوِيَّةِ

Now we intend to examine
the fields in which....
The first one is the idio-
matic expressions.
Amin duh. I,182,10

وَمَرَّتْ بَعْدَ ذَلِكَ أَيَّامٌ

After that, days passed....
Manf. mag. 24,3

كُلُّ ذَلِكَ لِأَنَّ —

All this happened because....
Hus. ayy. I,71,1

جَرَى كُلُّ ذَلِكَ —

All that happened....
Gibr. III,190,19

لَوْلَا اِهْتَسَأَتْ الْحَزِينَةُ وَلَوْلَا عَيْنَاهُ
— وَلَوْلَا يَدُهُ — لَوْلَا ذَلِكَ لَظَنَهُ
النَّاسُ صَنَاعًا

If it weren't for his sad smile, and for his eyes..., and for his hand...; if it weren't for all that, people would think that he was a statue. 'Aww. (Br.) 10,4

ذَلِكَ preceded by the preposition لَ becomes equivalent to a modal adverb:

كَذَلِكَ الشَّيْءُ فِي اَنْتِشَارِ لُغَةِ
الْعَرَبِ

The same thing happened with the spread of Arabic. Amin duh. 1,2,1

ذَاكَ § 59

ذَاكَ does not have a clear relationship to the other two demonstratives (see the correlative constructions below).

In its local meaning, ذَاكَ has a demonstrative effect similar to ذَلِكَ:

ذَاكَ هُوَ اَلْمَسْتَحِيلُ بِعَيْنِهِ

That is the impossible itself. Nu'. liq. 83,3

النُّورُ الْحَقِيقِيُّ هُوَ ذَاكَ الَّذِي
يَخْرُجُ مِنْ دَاخِلِ الْإِنْسَانِ

True light is what radiates from within a man. Gibr. 1,164,17

ذَاكَ خَيْرٌ مِنَ الصَّلَاةِ وَالْعِبَادَةِ

That is better than prayer and worship. Gibr. 1,180,8

وَمَا يَدْرِيكَ مَا يُؤْمِنُ بَنِي مَتَّى ؟
قَالَ مُحَمَّدٌ ذَاكَ أَخِي

and how did you learn who Jonas, the son of Matta, was? Mohammed answered, "He was my brother." Hai. sir. 187,18

كَانَ أَحَبَّ إِلَيْهِ مِنْ طَوْرِ ذَاكَ فِي
غُرْفَتِهِ

Of all the phases of his life, the one [spent] in his room was the dearest to him. Hus. ayy. II,15,2

- حَسْرَاتُ الْحَنِينِ إِلَى مَنْزِلِهِ ذَاكَ
فِي قَرْيَةٍ تِلْكَ مِنْ قَرْيَةِ الرَّيْفِ nostalgia for that house
in his hometown in the
country. Hus. ayy. II,35,4
- إِذَا لَقُوا صَاحِبَهُمْ ذَاكَ الَّذِي — When they met that friend
of theirs who....
Hus. ayy. II,53,5
- مَا ذَاكَ؟ ذَاكَ أَنِّي لَا أَرَى
رَأْيَكَ "What is that?" "That
means that I do not share
your opinion."
Hus. 'ala. II,20,12
- Preceded by the adverb إِذَا, it also functions as
a temporal adverb: "then," "at that time":
- كَانَ هُوَ إِذْ ذَاكَ قَرِيبًا مِنَ الْأَرْبَعِينَ He was then close to forty.
Gibr. I,113,5
- نَظَرَ خَلِيلٌ إِذْ ذَاكَ إِلَى عَيْنَيِّ مَرْيَمَ Khalil then looked into the
eyes of Maryam.
Gibr. I,177,9
- ذَاكَ, as second part of a correlative construction,
frequently has an indefinite meaning:
- وَمَعَهُ هَذَا الْكِتَابُ أَوْ ذَاكَ مِنْ
كُتُبِ الرَّعْظِ carrying with him one or
another book of sermons.
Hus. ayy. II,36,3
- لِيَتَحَلَّقُوا حَوْلَ هَذَا الْعَمُودِ أَوْ
ذَاكَ وَيَنْتَظِرُوا هَذَا الْأُسْتَاذَ أَوْ ذَاكَ to sit in a circle around
this or that column, and
to wait for one professor
or another.
Hus. ayy. II,18,5
- It may also be used in place of a genitive in an
adverbial phrase:
- كَانَ يُفَكِّرُ وَقَدْ ذَاكَ فِي وَالِدَيْهِ Then he thought of his
parents.
Mah. qah. 123,19

§ 60 CORRELATIVE CONSTRUCTION OF THE DEMONSTRATIVE PRONOUNS

When two demonstrative pronouns are used in a correlative construction, the same form of the pronoun may be used in both parts:

هَذَا حَلَالٌ وَهَذَا حَرَامٌ One thing is permitted but the other forbidden.
Manf. maq. 128,7

Usually, however, different forms will be used; in this case, هَذَا precedes the other forms, and ذَلِكَ precedes ذَاكَ :

لَا هَذَا وَلَا ذَاكَ neither one.
Manf. sha'. 47,12

أَنَّ بَيْنَ جَنْبَيْ نَارًا تَضْطَرِمُ وَجَنِينًا يَضْطَرِبُ ظُكُّ لِأَسَفٍ عَلَى الْغَاضِي وَذَاكَ لِلْخَوْفِ مِنَ الْمَسْتَقْبَلِ that within me a fire and a child are stirring, the first in regret of the past, and the second in fear of the future.
Manf. (Zy.) 30,30

also in the plural:

لَا أَقْوَالَ هَؤُلَاءِ وَأُولَئِكَ to the words of both [these and those].
Hai. sir. 28,2

هَؤُلَاءِ وَأُولَئِكَ يَتَنَازَعُونَ أَسْبَابَ الْحَيَاةِ وَالْكَوْنِ جَمِيعًا حَتَّى — Both will struggle over the causes of life and existence until....
Hai. sir. 5,12

Generally in such constructions هَذَا will refer to the first part mentioned, and thus can be translated by the "former":

(الْطُّفُولَةُ وَالشَّيْخُوخَةُ) هَذَا عَنْ جَهْلٍ
بِهَا (الْحَيَاةِ) وَذَلِكَ عَنْ عِلْمٍ وَتَجَرِبَةٍ.
هَذَا يَتَسَمَّى لِلْحَيَاةِ اِبْتِسَامَ الطَّرَبِ وَالْأَمَلِ
وَالْفَرَحِ وَذَلِكَ يَتَسَمَّى لَهَا اِبْتِسَامَ السُّخْرِ
وَالْيَاسِ وَالْأَلَمِ

(Childhood and old age)
the former because of ig-
norance of it (this world)
the latter because of his
knowledge and experience.
The former smiles at life
with joy and hope and the
latter smiles at it with
mockery, resignation, and
suffering.

Qal. (2y.) 21,3

هَنَّاكَ بَيْنَ مَدِينَةِ الْأَحْيَاءِ وَمَدِينَةِ
الْأَمْوَاتِ جَلَسْتُ أَفْكُرُ، أَفْكُرُ فِي كَيْفِيَّةِ
الْعِرَاكِ الْمَسْتَعْرِ وَالْحَرَكَةِ الدَّائِمَةِ فِي
هَذِهِ وَفِي السَّكِينَةِ السَّائِدَةِ وَالْهَدْوِ
الْمَسْتَعْرِ فِي تِلْكَ

Here between the City of
the Living and the City
of the Dead, I sat down
to meditate on the con-
stant struggle and con-
tinuous movement in the
former and on the pre-
vailing peace and lasting
calm in the latter.

Gibr. II, 103, 10

هَذَا, however, may refer to the noun which is
closer to it, and thus to the second part of the
correlative construction. In this case هَذَا must be
translated by "the latter":

كُلُّ مَا يُجَدُّ مِنَ الْفَرْقِ بَيْنَ السَّاحِرِ
وَالصُّوفِيِّ هُوَ أَنَّ هَذَا يَتَّصِلُ بِالْمَلَائِكَةِ
وَذَلِكَ يَتَّصِلُ بِالشَّيَاطِينِ

The only difference between
a sorcerer and a *sufi* is
that the latter is in con-
tact with angels while the
former with demons.

Hus. ayy. I, 98, 14

Finally, the order of the demonstrative pronouns
may be inverted; هَذَا then appears in the second part
of the correlative construction and refers to the
second part with the same meaning as above, "the
latter":

الْحَيَاةُ فِي الْمَدِينَةِ كَشَرْبِ الْمَاءِ فِي كُوبٍ مِنَ الْخَرَفِ وَالْحَيَاةُ فِي الْبَلَدِ كَشَرْبِ الْمَاءِ فِي كُوبٍ مِنَ الْبَلَمِّ السَّاطِعِ ذَاكَ يَحْتَوِي الْمَاءَ وَهَذَا يَحْتَوِيهِ وَيَدْرِي جَمَالَهُ لِلْعَيْنِ	Life in the city is like a drink of water from an earthen cup, and life in the country like a drink of water from a bright crystal cup; the first contains the water, the latter encloses it but reveals its beauty to the eye. Raf. wah. I,53,16
--	--

When two demonstrative pronouns are used in an alternate or in a correlative construction and they modify one substantive, the substantive will be placed in the first part of the construction; in the second part, the demonstrative will be used as a pronoun:

وَمَعَهُ هَذَا الْكِتَابُ أَوْ ذَاكَ مِنْ كُتُبِ الْوَعظِ	carrying with him one or another book of sermons. Hus. ayy. II,36,3
حَوْلَ هَذَا الْعَمُودِ أَوْ ذَاكَ	around this or that column. Hus. ayy. II,18,5
هَذِهِ الْجُمْلَةُ أَوْ ظَنُّكَ	this or that sentence. Hus. ayy. II,20,11

§ 61 POSITION AND AGREEMENT OF THE DEMONSTRATIVE PRONOUN

Since the demonstrative pronoun, by its very nature, is determined, it never takes the definite article and may only accompany nouns that are themselves defined (e.g., proper names) or that are determined either by the article or by a following defined genitive.

A Position

The demonstrative pronoun precedes the noun determined by the definite article:

فِي هَذَا الْبَيْتِ	in this house. Manf. mag. 22,3
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مَا هَذِهِ الرَّائِحَةُ الْغَرِيبَةُ؟ What is this strange odor?
Manf. sha'. 142,8

هَذِهِ الْجَرَّاءُ this daring.
Maz. (Zy.) 1,2

هَذَا الْكِتَابُ this book. Gibr. I,106,3

It takes this position even when the noun is the second element of a genitive construction:

نَتَائِجُ هَذِهِ الْبَحْثِ the results of these investigations.
Hai. sir. 27,11

طَبْعَةُ هَذَا الْكِتَابِ الْأُولَى the first edition of this book. Hai. sir. 25,2

دَلَالَةُ هَذِهِ الْكَلِمَاتِ — The meaning of these words.... Musa (Zy.) 2,2

فِي أَوَائِلِ هَذَا الْقَرْنِ in the beginning of this century. Kam. (Zy.) 4,16

But the demonstrative follows the noun determined by a genitive construction:

الْمُهِّمُّ هُوَ حَاضِرُنَا هَذَا The important thing is the present. Jabr. (Br.) 71,23

وَلَمْ تَزَلْ عَلَى حَالِهَا تِلْكَ She remained that way.
Manf. mag. 18,11

حَسْرَاتُ الْعَيْنِ إِلَى مَنْزِلِهِ ذَاكَ فِي nostalgia for that house
قَرْيَتِهِ تِلْكَ مِنْ قَرْيِ الرِّيفِ in his hometown in the
country. Hus. ayy. II,25,4

صَاحِبُهُمْ ذَاكَ that friend of theirs.
Hus. ayy. II,53,5

كَلْبِي هَذَا this dog of mine.
Hak. ahl. 13,7

The demonstrative pronoun only rarely follows a substantive determined by the definite article:

وَأَخَصَّ الْخَصَّةَ هَذِهِ كَأَنَّكَ تَلَفَّتْ
 إِلَى الْيَاسِي ٧ But this elite was oriented
 toward the past.
 Mus. (Zy.) 2,17

The demonstrative pronoun follows proper names:

حَسَنٌ هَذَا this Hasan.
 Hus. ayy. I,101,4;
ibid. I,101,6
 أَبْرَهَةَ هَذَا this Abraha.
 Hai. sir. 76,5
 نِيُورُوكَ هَذِهِ this New York.
 Khalid (Br.II) 94,6
 عَائِشَةُ هَذِهِ this A'isha.
 Hai. sir. 358,13

However, when the proper name contains a definite article, the demonstrative pronoun precedes the name:

هَذَا الْكِنْدِيُّ this al-Kindi.
 Amin duh. III,11,1

When the noun determined by a genitive construction has an attributive adjective, the demonstrative pronoun will follow the genitive construction but precede the adjective:

قَدْ أَبْصَرْتُهُمَا بِعَيْنَيَّ هَاتَيْنِ
 الْخَاطِطَتَيْنِ I saw them both with these
 sinful eyes of mine.
 Nu'. liq. 47,14
 فِي بَيْتِهَا ذَاكَ الصَّغِيرِ in that small house of
 hers. Hus. (Br.) 100,19
 قُلْ لِمَدِيكَ هَذَا الْخَبِيثِ Tell this malicious friend
 of yours.... Din (Br.) 62,23

It will follow restrictive or determinative adjectives:

فِي طَوْرِهِ الثَّالِثِ هَذَا in this third phase of his.
 Hus. ayy. II,16,1

7. This instance could also be explained as a case of gender attraction; for أَخَصَّ الْخَصَّةَ هَذَا see page 155f.

B Agreement

The demonstrative pronoun follows the rules of adjectival agreement with regard to gender and number (see page 53f); thus it always agrees in gender with its noun:

فِي هَذِهِ اللَّيْلَةِ	on this night. Manf. mag. 15,17
هَذِهِ الدَّارُ	this house. Manf. mag. 53,9
هَذِهِ الزَّمَانَةُ	this time. Hak. ahl. 15,7
هَذَا الْكِتَابُ	this book. Gibr. I,106,3
هَذِهِ الصَّبِيَّةُ	this girl. Gibr. I,151,4
هَذَا الْفَتَى	this youth. Hus. ayy. I,137,11

and also always in number when its noun is in the dual:

بِهَاتَيْنِ الْفُرْسِيَّتَيْنِ	with these two privileges. Hus. ayy. I,105,13
هَذَانِ الْفَارِسِيَّانِ	these two Persians. Hus. ayy. II,44,19
لِهَذَيْنِ الصَّوْتَيْنِ	by these two voices. Hus. ayy. II,41,12

It agrees in the plural only when modifying collective or plural nouns which refer to persons⁸:

8. Note however the agreement of the demonstrative in the following:

أَوْتَرِيعُ حَقِيقَةً أَنْزَالَ هَآؤِ الْمَخْلُوقَاتِ الْقَصْرَ ؟	Are you really determined to let these "creatures" stay in the palace? Hak. ahl. 53,9
--	---

The use of the feminine singular in this instance can be explained by the pejorative meaning of *مَخْلُوقَات*, "creatures," as applied to persons.

هَؤُلَاءِ الطُّلَّابُ	these students. Hus. ayy. II,10,1
هَؤُلَاءِ الأبطال	these heroes. Far. (Zy.) 17,14
هَؤُلَاءِ البَشَرُ	these men. 'Aww. (Br.) 10,6
هَؤُلَاءِ القَوْمُ	these people. Hus. ayy. II,33,13
تَلَابِذَةُ أَوْلِيكَ الْأَئِمَّةِ	the followers of these Imans. Djir. tar. II,164,18

Otherwise the demonstrative pronoun will be in the feminine singular:

بَعْدَ هَذِهِ السَّنَوَاتِ الْخَمْسِ	after those five years. Hal. sir. 112,21
تِلْكَ الْحَضَارَاتُ	those cultures. Hal. sir. 67,2
هَذِهِ الْكَلِمَاتُ	these words. Gibr. I,169,14
هَذِهِ الصِّفَاتُ	these attributes. Amin duh. III,29,7
هَذِهِ الْأَصَافُ	these qualities. Amin duh. III,29,5
قِسْمًا مِنْ هَذِهِ الْأَقْصَامِ	one of these parts. Hus. ayy. I,51,14
هَذِهِ الْأَصَوَاتُ	these voices. Hus. ayy. I,7,13

(For the agreement of the demonstrative pronoun with an elative, see page 155.)

§ 62 ADJECTIVES IN APPOSITION

Under the heading "adjectival or attributive apposition," or adjectives in apposition, we understand

the syntactical relationship of an adjective to a substantive which the adjective modifies and with which it agrees.

In contrast to the predicate adjective, the adjectival appositive does not represent a new constituent of a sentence but must be considered as a single syntactical unit together with the substantive to which the adjective refers.

From the point of view of its meaning, the adjective's function is either restrictive (determinative) or non-restrictive (qualitative), according to whether it delimits the modified noun or simply adds new aspects or a description to it.

From the syntactical point of view the attributive appositive, or attributive adjective, follows the noun which it modifies and agrees with it in gender, number, and grammatical case. Its syntactical incorporation into the substantive is complete even to the formalistic point of also taking the definite article when this determines the substantive, although there is naturally not a logical or semantic distinction between "definite" or "indefinite" adjectival appositives.

§ 63 ATTRIBUTIVE APPOSITION

The adjective functioning as an attributive apposition always follows its governing noun and is usually immediately after it. Since the adjective in this function has been completely incorporated by the governing influence of the noun, it agrees with it in gender and number. The restrictions of case agreement that are found in the nominal sentence or with the adjective in predicative function (see Vol. I, § 8) do not apply here. The adjectives in attributive apposition, without exception, take the case of their governing noun.

A The adjective will also take the definite article whenever the noun is defined, e.g.,

a) as a proper noun:

خَلِيلُ الْكَافِرِ

Khalil the Heretic.
Gibr. I, 152, 1

يُوَحِّدُ الْمَجْنُونُ

John the Madman.
Gibr. I, 89, 1

سُلَيْمَانَ الْعَظِيمِ

The Great Solomon.
Hak. sul. 58, 5

b) in itself:

أَمْسِ الْقَرِيبُ

recently. Bat. (Zy.) 12, 4

c) by the definite article:

أَنَّ تَطَوَّرَ النِّقْدُ الْأَدَبِيُّ فِي الْعَالَمِ
الْعَرَبِيِّ —that the development of
literary criticism in the
Arabic world....
Mand. (Br.) 1, 3

اللُّغَةُ الْعَرَبِيَّةُ

the Arabic language.
Maz. (Zy.) 1, 1

الْأَدَبُ الْقَدِيمُ

ancient literature.
Musa (Zy.) 2, 6

فِي السَّاعَةِ الْأَخِيرَةِ

at the last moment.
Manf. sha'. 11, 8

الْأَدَبُ الْإِنْجِلِيزِيُّ

English literature.
Musa adab. 2, 12d) by a genitive construction; in this case the
adjective will follow the genitive (see page 101):

أوراقُ الأشجارِ الصفراءِ

the yellow leaves of the
trees. Gibr. I, 77, 4

وَزِيرُ فَرَنْسَا الْعَظِيمِ

the great Prime Minister
of France.
Manf. sha'. 31, 13

لِطَبْعَةِ الْكِتَابِ الثَّانِيَةِ

to the second edition of
the book.
Hai. sir. 26, 22

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ الْحَمِيدَةِ

on one pleasant summer
night. Maz. (Zy.) 10, 2

B Two or more adjectives modifying the same noun will follow it in an asyndetical construction:

- رَجُلٌ صَالِحٌ صَادِقٌ an upright and sincere man. Hus. 'ala. II,175,8
- قَوْمٌ ظَرَفَاءُ أَرْقَاءُ elegant and refined people. Manf. sha'. 222,16
- فِي هَذِهِ الدُّنْيَا الضَّيِّقَةِ الْقَصِيرَةِ
الْمَعْدُودَةِ مِنْ كُلِّ نَاحِيَةٍ — In this narrow and small world, limited on all sides.... Hus. ayy. I,15,3
- شَتَّى مَا بَيْنَ هَذَا وَبَيْنَ نَشَاطِ
رُوحِي قُوَى قَاهِرٍ What a difference there is between that and a spiritual, powerful, and irresistible zeal! Hai. sir. 41,15
- هِيَ فَتَاةٌ شَرِيفَةٌ مُتَعَلِّمَةٌ She was a distinguished and educated girl. Manf. sha'. 11,11
- كَاتِبُ الرِّسَالَةِ الْخَصْرِى الْمُسْلِمِ the Muslim Egyptian, writer of the letter. Hai. sir. 29,21
- الْعَالَمُ الْأَسْيَقِي الْأَفْرِيقِي the Afro-Asian world. Zur. (Br.II) 60,24

C As to the order in which they appear when one adjective is determinative and the other qualitative, the one that determines follows the qualitative one, which only describes the noun:

- كَانَ لِلْحَاجِّ فَيْرُوزٍ خَطَرٌ عَظِيمٌ
آخِرُ فِي حَيَاةِ هَؤُلَاءِ الطُّلَابِ Hajj Fairuz played another important role in the life of these students. Hus. ayy. II,29,1
- عَلَى وَجْهِ عِلْمِيَّ صَحِيحٍ in a truly scientific way. Hai. sir. 29,13
- فِي الْعَصْرِ الْعَبَّاسِيِّ الْأَوَّلِ during the first 'Abbasid period. Amin duh. I,171,3
- فِي الْأَيَّامِ الْخَمْسَةِ الْآخِيرَةِ in the last five days. Nu'. liq. 39,14

- ذَلِكُ الْأَصْلُ الْفَنِّي الْعَامُّ الْقَائِلُ — This general artistic principle that says....
Mand. (Br.) 4,8
- الرَّأْيُ الْعَامُّ الْبَصْرِيُّ — Egyptian public opinion....
Kam. (Zy.) 4,16

However, compare the last example above with the following:

- فِي سَمَاءِ الْحَيَاةِ الْبَصْرِيَّةِ الْعَامَّةِ in the firmament of Egyptian public life.
Kam (Zy.) 4,30

The following are also of interest:

- فِي الْمَجَلَّةِ الْأَسْيُورِيَّةِ الْفَرَنْسِيَّةِ in the French *Journal Asiatique*. Djir. tar. I,127,1
- الْمَجَلَّةِ الْأَسْيُورِيَّةِ الْإِنْجَلِيزِيَّةِ the English *Journal of the Royal Asiatic Society* [the English *Asiatic Journal*].
Djir. tar. I,161,16
- الْمَجَلَّةِ الْأَلَمَانِيَّةِ الشَّرْقِيَّةِ Z.D.M.G. [the German *Oriental Journal*]. Djir. tar. I,61,18

Since the demonstrative pronouns in an adjectival function always have a determinative character, they will precede qualitative adjectives:

- بِعَيْنَيَّ هَاتَيْنِ الْخَاطِئَتَيْنِ with these sinful eyes of mine. Nu'. liq. 47,14

but they may follow determinative adjectives:

- فِي طَوْرِهِ الثَّالِثِ هَذَا in this third phase of his.
Hus. ayy. 16,1

D As we have stated, the adjective immediately follows its governing noun; however, when the noun is determined by a prepositional phrase, the phrase may precede a qualitative adjective⁹:

9. This is also the case with any other determinative element, e.g.
فِي الثَّلَاثِينَ سَنَةً الْبَاقِيَّةِ in the last thirty years.
Musa adab. 191,13

فِي قَلْبِي تَشَوُّقٌ إِلَى الْجَوَابِ شَدِيدٌ	I very much wanted a reply. Raih. mul. 15,15
إِلَى بَيْتٍ عَلَى الْبَحْرِ جَمِيلٍ	to a beautiful house by the sea. Raih. mul. 27,1
فِي إِبْرِيٍّ مِنَ النِّحَاسِ كَبِيرٍ جَمِيلٍ	in a large and beautiful copper jug. Raih. mul. 203,9
الَّتِي كَانَتْ قَدْ اتَّخَذَتْ فِي أَنْفِهَا حَلَقَةً مِنَ الذَّهَبِ كَبِيرَةً	who wore a large golden ring through her nose. Hus. ayy. I,14,12

An exclamation may be placed between a noun and its adjective:

كَانَ لِي أَمْرَأَةٌ يَا حُضْرَةَ الْأَسْتَاذِ بَارِعَةً جَمِيلَةً	I had an outstanding and beautiful wife, Honored Professor. Raih. mul. 67,4
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and also a restrictive adverbial modification in the accusative (e.g. with some numerals) may also precede the adjective (for more information see page 367f.):

فِي الْعِصْرَيْنِ أَوَّلِ الثَّلَاثِينَ سَنَةً الْأَخِيرَةَ	during the last twenty or thirty years. Musa (Zy.) 29,4
--	---

E When a dual or plural noun is followed by two or more adjectives in syndetical construction, the adjectives may modify the noun distributively.¹⁰ In such a case the adjectives may agree only in gender but not in number (see page 491):

بِاللُّغَتَيْنِ الْعَرَبِيَّةِ وَالْإِنْجِلِيزِيَّةِ	in both languages, Arabic and English. Mah. zuq. 20,18
--	--

10. Note, that, if required by the meaning, it is possible to combine the syndetical and the asyndetical constructions of the adjectives, as in the third example in text. Compare also with:

رَبَدَّتْ أَوَّلُ النَّهْضَةِ الْأَدَبِيَّةِ وَالْفِكْرِيَّةِ الْحَقِيقَةِ	The true cultural and intellectual renaissance began. Band. (Dr.) I,11
---	--

الْحَضَارَاتُ الْفِرْعَوْنِيَّةُ وَالْأَشُورِيَّةُ
وَالْإِغْرِيقِيَّةُ the Pharaonic, the Assyrian,
and the Greek civilizations.
Hai. sir. 66,20

هَذِهِ الْعَصَبِيَّاتُ الثَّلَاثُ التُّرْكِيَّةُ
وَالْفَارِسِيَّةُ وَالْعَرَبِيَّةُ those three nationalisms,
the Turkish, the Persian,
and the Arabic.
Amin (Zy.) 7,24

الطَّبَقَاتُ الْوُسْطَى وَالْعَامِلَةُ the middle classes and the
working classes.
Zur. (Br.II) 58,21

النُّظُمُ السِّيَاسِيَّةُ وَالْاِقْتِسَادِيَّةُ the political and the social
organizations.
Amin (Zy.) 7,24

On the other hand, one adjective may qualify two or more preceding nouns; the adjective follows the last noun but will agree with the series as a whole:

وَقَدْ وَضِعَتْ أَسْنُ مَعَامِلَ وَشَرِكَاتٍ
عَدِيدَةٍ and numerous factories and
companies have been founded.
Bat. (Zy.) 12,42

تَفَوُّدُ الْعَادَاتِ وَالتَّقَالِيدِ الْفَارِسِيَّةِ the influence of Persian
customs and manners.
Amin duh. 1,45,1

شُعُورٌ ذَعْرٌ وَخَوْفٌ شَدِيدَيْنِ feeling of great alarm
and fear. Taq. (Zy.) 3,23

§ 64 GENDER AND NUMBER AGREEMENT

With respect to agreement in gender and number the relationship between a substantive and its attributive adjective is also very much like that between subject and predicate in the normal sentence (see Vol. I, § 8). However, the attributive adjective seems to have retained more freedom in this regard than has the predicate adjective.

Nevertheless, the agreement of the attributive adjective with the noun it modifies may vary because

of grammatical reasons (pattern of the noun) or semantic reasons (the noun's meaning).

A Thus when the substantive is singular, there is always agreement in gender, either masculine;

رَجُلٌ صَالِحٌ صَادِقٌ	an upright and sincere man. Hus. 'ala. II,175,8
أَنَا إِنْسَانٌ عَادِلٌ وَجَدُّ شَجَاعٌ	I am a just and courageous man. Manf. mag. 47,8
صَوْتُ غَلِيظٌ	a harsh voice. Manf. sha'. 85,2
الْبَابُ الْأَوَّلُ	first section. Amin duh. I,1,1

or feminine;

بَعْدَ هَذِهِ السَّاعَةِ الْأَلِيْمَةِ	after this painful hour. Hus. 'ala. II,105,1
ثُمَّ عُدَّ إِلَى اللَّيْلَةِ الْآتِيَةِ	Then come back to me to-night. Manf. sha'. 166,5
أَنْ يَكُونَ كَأُخْتِ الصَّغِيرَةِ	to be like his younger sister. Hus. ayy. I,6,8
أَحْوَالُ الرَّأَةِ السَّلِيمَةِ	the condition of the Muslim woman. Sa'. (Zy.) 6,1

there is also agreement with proper names:

يَسُوعُ النَّاصِرِيُّ	Jesus the Nazarene. Gibr. I,160,17
يَا عَشْتَرُوتُ الْعَظِيمَةُ	O great Astarte! Gibr. I,62,6
مَرَّتَا الْبَانِيَّةُ	Martha from Bana. Gibr. I,75,1

B If the substantive is a collective noun that refers to persons, the adjective usually agrees with it logically and will be plural, either sound or broken:

قَوْمٌ ظُرْفَاءُ أَرْقَاءُ	elegant and refined people. Manf. sha'. 222,16
هَؤُلَاءِ الْقَوْمِ الْكِرَامِ	these noble people. Hus. 'ala. II,192,19
أَحَادِيثُ الْعَرَبِ الْجَاهِلِيَّةِ	the stories of the Arabs before Islam. Hus. 'ala. I,ح,2
أَكْثَرُ الْيَهُودِ الْمُتَنَسِّبِينَ إِلَى الْمَدِينَةِ —	the majority of the Jews associated with Medina.... Hai. sir. 281,3
الْيُونَانُ الْقَدِيمُ	the ancient Greeks. Djir. tar. I,38,10

but it is occasionally found in the singular:

مَعَ نَفَرٍ قَلِيلٍ مِنْ أَصْحَابِهَا	with a small group of her friends. Mah. qah. 100,7
جَمْعُهُمْ آخَرٌ لَا يَقِلُّ عَنِ الْمِئَةِ —	Another crowd of no less than one hundred.... Raih. mul. 203,2

Note the following agreement:

فِي خُرَاسَانَ يَهُودٌ كَثِيرَةٌ وَنَصَارَى قَلِيلَةٌ	In Khurasan, there are many Jews but few Christians. Amin zuh. I,82,7
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If the collective noun refers to animals or inanimate things, the adjective is usually masculine or feminine singular:

الدَّرُّ الْكَثِيرُ	the numerous pearls. Gibr. II,107,3
مَا كَانَ وَرَاءَهُ مِنْ نَبْتٍ أَخْضَرَ	the green plants that were behind it. Hus. ayy. I,5,4
مَنَارِلُ اللُّؤْلُؤِ الرَّاقِدِ تَحْتَ الْأَمْوَاجِ	the site of the pearls bedded under the waves. Raih. mul. 26,16

C When the substantive is a sound plural that refers to individuals, the adjective will be either¹¹

a masculine or feminine sound plural:

الْفَتَيَاتُ الْجَمِيلَاتُ the beautiful girls.
Manf. sha'. 209,2

أَرْفُقْ يَا رَبِّ بِالْجَائِعِينَ الْوَاقِعِينَ
أَمَامَ الْأَبْوَابِ فِي هَذَا اللَّيْلِ Have pity, O Lord, on the
hungry ones standing out-
side the doors on such a
night. Gibr. (Zy.) 8,23

عَجُوزٌ مِنْ جَارَاتِهَا الْقَدِيمَاتِ an old woman from her old
neighbors.
Manf. mag. 247,12

الْعِرَاقِيُّونَ الْمُعْدِنُونَ the modern Iraqis.
Bat. (Zy.) 12,27

أَنْ تَرَى الْفَلَاحَاتِ الْمَشْهُوقَاتِ
الَّتِي سَطَّاطِ رَاجِعَاتٍ مِنَ الْحُقُولِ الْبَعِيدَةِ to see the slender and
agile peasant women coming
from distant fields.
Sak. (Zy.) 13,8

فَتَيَاتٌ صَغِيرَاتٌ young girls.
Mah. zuq. 52,8

or a broken plural:

الْفَتَيَاتُ الْجَسَانُ beautiful girls.
Hus. 'ala. II,6,9

مِثْلُ جَمِيعِ الزَّرَّاعِينَ الْفُقَرَاءِ as all the poor farmers.
Gibr. I,91,8

الْبَصْرِيُّونَ الْقَدَمَاءُ the ancient Egyptians.
Hak. (Zy.) 11,40

11. Two or more adjectives modifying one substantive may agree with it within the same sentence according to several different patterns:

تِلْكَ الْقُبَلَاتُ الْجَمِيلَاتُ الْعَتَبَادِلَةُ those sweet kisses exchanged.
Manf. sha'. 202,15

أَنَّ مِنَ التَّعَلِّمِينَ الْأَذْكِيَاءِ that he is an educated and intelligent person.
Manf. mag. 4,8

Note the following grammatical discrepancy in agreement:

كَانَ كَرِيمٌ مِنَ الْقَبَائِلِ Karim was a "bully" known
in the neighborhood.
الشَّهْرُونَ فِي الْحَيِّ 'Aww. (Br.) 14,27

D With a substantive sound plural that refers to animals or inanimate things, the adjectives may be

feminine singular:

رَلَالَاتٌ جَدِيدَةٌ new factories.
Musa (Zy.) 2,1

نَظَرَاتٌ غَرِيبَةٌ strange glances.
Hak. ahl. 56,15

الشَّكَلَاتُ الْإِجْتِمَاعِيَّةُ the social questions.
Musa (Zy.) 2,40

خَطَوَاتٌ مَعْدُودَةٌ few steps.
Hus. ayy. 1,12,2

الْكَلِمَاتُ التَّالِيَةُ the following words.
Musa adab. 201,7

الْعَادَاتُ الْقَرِيبَةُ the Arabic customs.
Amin duh. 1,110,13

لُغَاتٌ مُخْتَلِفَةٌ different languages.
Zur. (Zy.) 18,28

or feminine sound plural:

كَلِمَاتٌ مَعْدُودَاتٌ few words.
Mah. qah. 7,16

وَيَتَأَوَّهُ أَهَابُ خَفِيَّاتٍ خَضِرَاتٍ sighing silently.
Manf. sha'. 187,7

سَاعَاتٌ مُتَّابِعَاتٌ consecutive hours.
Mah. qah. 13,10

سَفَرَاتٌ مُتَّالِجَاتٌ successive journeys.
Hak. sheh. 83,3

or broken plural:

كَانَتْ تَخْلُو إِلَى نَفْسِهَا سَاعَاتٍ طَوَالًا She used to be alone for long hours.
Hus. ayy. I,118,11

خَطَوَاتٌ قِصَارٌ some steps.
Hus. ayy. I,4,4

مَسْئُولِيَّاتٌ جِسَامٌ great responsibilities.
al-Raf. (Zy.) 19,17

التَّضَحِّيَّاتُ الْجِسَامُ the great sacrifices.
Hai. sir. 148,21

E With broken plurals, when the substantive refers to persons, the adjective may be either

a masculine or feminine sound plural:

الْأَرَامِلُ الْقَائِمَاتُ فِي الشُّوَارِعِ the widows standing in the streets. Gibr. (Zy.) 8,21

الْوُزَرَاءُ الظَّاهِرُونَ فِي هَذَا الْمَعْرِ the outstanding ministers in this period.
Amin duh. I,173,3

أَعْدَاءُ كَثِيرُونَ numerous enemies.
Amin duh. I,107,8

رُكَّابُهَا الْقَلِيلُونَ its few passengers.
'Aww. (Br.) 10,23

أَنَّ أَحَاطَ الْأَهَالِي الْبُصْرِيُونَ بِجَمَاعَةٍ مِنَ الْجُنُودِ الْبَرِيطَانِيِّينَ that the Egyptian population had surrounded a squad of British soldiers.
Hai. (Zy.) 14,31

أَيُّهَا السَّفَهَاءُ الثَّرَاوُونَ O you babbling fools!
Manf. sha'. 212,14

or a broken plural:

أَدَبَاؤُنَا الْكَبَارُ	our great writers. Musa adab. 29,4
الرِّجَالُ الْفُقَرَاءُ	the poor men. Gibr. I,124,18
الْأَدَبَاءُ الْقَدَمَاءُ	the ancient writers. Musa (Zy.) 2,12
أُولَئِكَ الْخُلَفَاءُ الْعِظَامُ	those great caliphs. Far. (Zy.) 17,14
أَجْدَادِي الْعِظَامُ	my illustrious ancestry. Gibr. II,149,5

Note that some words can be understood either as referring to persons or not:

هَؤُلَاءِ الْآلِهَةُ الْقَدَمَاءُ	these old deities. Hus. 'ala. II,108,20
هَذِهِ الْآلِهَةُ الرَّفِيعَةُ	these sublime deities. Hai. sir. 92,12

and note also the lack of gender agreement in the following:

أَسْمَاءُ كَثِيرٌ	numerous names. Djir. tar. I,8,15
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F When the broken plural refers to animals or inanimate things the adjective may be either

feminine singular:

أَحَادِيثٌ مُخْتَلِفَةٌ	different events. Manf. sha'. 250,7
بِأَشْيَاءَ كَثِيرَةٍ	through many things. Taq. (Zy.) 3,13
الليالي السَّودَاءُ	the dark nights. Gibr. I,109,3

الْجِبَالُ الْجَرْدَاءُ the bare mountains.
Hai. sir. 115,9

فِي الشُّؤْنِ الْحَرْبِيَّةِ in affairs of war.
Amin duh. I, 173, 12

or a broken plural:

مِنْذَ أَيَّامٍ قَلِيلٍ since a few days ago.
Manf. sha'. 101, 14

أَفْكَارُكَ السُّودُ your dark thoughts.
Nu'. kan. 30, 1

ثِيَابٌ بَيْضٌ white garments.
Hai. sir. 110, 20

كَأَنْتَ لِي أَمَانٌ كِبَارٌ وَأَمَانٌ حَسَانٌ I had great hope and longing.
Manf. mag. 169, 10

أَبْوَابٌ عَرَاضٌ wide doors.
Hus. 'ala. 11, 67, 3

الْقُبُورُ الصَّمُّ the mute tombs.
Zayy. (Zy.) 16, 25

or at times even a feminine sound plural:

أَشْهُرٌ مَعْدُودَاتٌ some months.
Mah. qah. 19, 5

وَلَمْ تَعُضْ سِوَى دَقَائِقٍ مَعْدُودَاتٍ Only some minutes had
passed. Mah. qah. 34, 13

فِي دَقَائِقٍ مَعْدُودَاتٍ within a few minutes.
Mah. zuq. 38, 9

Note the adjective agreement with names of animals
as applied to persons:

كُلُّكُمْ كِلَابٌ مُنَافِقُونَ! All of you are hypocritical
dogs! Tai. (Zy.) 34, 63

الْكِلَابُ الَّذِينَ أَطْعَمْتَهُمْ! the dogs that I had fed!
Qud. (Br.) 54, 27

أَيْتَهَا الْكِلَابُ الْقَذَرَةُ ! O dirty dogs!
Hak. sheh. 132,15

When the substantive is in the dual, the adjective always agrees with it:

الضَّيْفَانِ الْكَبِيرَانِ the two important guests.
Taq. (Zy.) 3,46

أُسْبُوعَيْنِ كَامِلَيْنِ two whole weeks.
Hai. sir. 217,14

الشَّجَرَتَانِ التَّجَارِيَتَانِ the two adjacent trees.
Manf. mag. 7,11

عَيْنَاهُ الْكَبِيرَتَيْنِ his two big eyes.
Gibr. I,159,8

عَيْنَانِ سَوْدَاوَانِ two beautiful black eyes.
Mah. zuq. 32,2

عَنْصَرَانِ آخَرَانِ two other elements.
Amin zuh. I,23,19

even when the adjective modifies two substantives in the singular:

شُعُورٌ ذَعْرٌ وَخَوْبٌ شَدِيدَيْنِ a feeling of great alarm
and fear. Taq. (Zy.) 3,23

وَقَدْ أَثَارَ هَذَا الْإِقْتِرَاحُ نِقَاشًا
وَجَدَلًا طَوِيلَيْنِ This proposal caused a
long discussion and debate.
Khal. (Br.III) 8,4

(For agreement with numerals, see page 361, and with genitive constructions, see page 153f.)

§ 65 SUBSTANTIVAL USAGE OF ADJECTIVES

Arabic can use any adjectival noun—adjectives and participles—in a substantival function. Some of these substantival uses are also common in other languages, though in Arabic they have special features

as a result of its particular need to develop new ways of expression. Others are typically Semitic and have parallels only in other Semitic languages.

The distinction between "apparent" and "real" substantival usage is based on the adjectival noun relationships to substantives.

In the cases which we call "apparent substantival usage," the adjectives and participles have become more loosely related to their governing substantive. They, however, still function as adjectives and are subordinated to a substantive. In fact, they can only be used after the governing noun with which they agree in gender and number has been mentioned.

The adjectival nouns which are used in a "real substantival function" are used independently from any other noun and are syntactically substantives. If they have a concrete meaning, their gender will be in agreement with the grammatical gender of the idea to which they refer, and will be singular or plural according to the number of the idea to be expressed. If they have an abstract meaning, they are invariably masculine singular.

§ 66 APPARENT SUBSTANTIVAL USAGE

Under this heading we shall consider the actual ellipsis of a substantive which has been omitted in order to avoid an unnecessary repetition of the same word, e.g.,

أَيُّ قَاهِرَةٍ أَعْنِي؟ ... الْفَاطِمِيَّةُ؟ What Cairo do I mean? The
[Cairo of] the Fatimids?
Mah. zuq. 5,2

This is especially common in

a) coordinated expressions¹²:

12. Compare, for example, with the following:

الْحَرَكَاتُ الْقَوْمِيَّةُ الْعَرَبِيَّةُ The Arabic national (movements)
وَالْحَرَكَاتُ الْإِسْلَامِيَّةُ and the Islamic movements.
Far. (Zy.) 17,1

فِي الْوَقْتِ الْحَاضِرِ وَالْمُسْتَقْبَلِ	in the present and in the future. Far. (Zy.) 17,39
أُمُّ اللُّغَاتِ الْإِسْبَانِيَّةِ وَالْإِيطَالِيَّةِ وَالْبُورْتُغَالِيَّةِ	Mother of Spanish, Italian, and Portuguese. Djir. tar. I,42,8
بَيْنَ الْحَرَكَاتِ الْقَوْمِيَّةِ وَالْإِسْلَامِيَّةِ	between the nationalistic and the Muslim movements. Far. (Zy.) 17,3
الْأَبْوَابُ الْهِنْدِيَّةُ ١٢ — وَالْفَارِسِيَّةُ ثَلَاثَةٌ	The Indian chapters number twelve...and the Persian, three. Djir. tar. II,153,16 and 20
بَيْنَ السُّلْطَنِيَّةِ الدِّينِيَّةِ وَالزَّمْنِيَّةِ	between the religious and secular power. Hai. sir. 516,20
فِي الْقَرْنَيْنِ الْأَوَّلِ وَالثَّانِي قَبْلَ الْإِسْلَامِ	in the first and second centuries before Islam. Djir. tar. I,43,26

b) correlative expressions:

مِنْ آنِ لِأَخَرٍ	from time to time. Mah. qah. 95,16
مَا بَيْنَ يَوْمٍ وَآخَرَ	from day to day. Kam. (Zy.) 4,6
أَمَّا أَنَا فَبَقِيتُ وَاقِفًا أَنْظُرُ إِلَيْهِ تَارَةً وَإِلَى بَهَاءِ أُخْرَى	I remained standing, glancing from him to Baha. Nu'. liq. 102,2

Compare the example above with the following:

تَارَةً — تَارَةً أُخْرَى	One time..., another time.... Hai. sir. 28,7
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In these correlative expressions, the substantive does not have to be repeated when it has already been mentioned:

(الْعَرَبِيَّةُ وَالْإِسْلَامِيَّةُ) لَا تَجَالُ إِلَى
فَصْلِ الْوَاحِدَةِ عَنِ الْآخَرِ (Arabism and Islamism) are
inseparable [from one
another].
Far. (Zy.) 17,19

فَرَشَتْ فِرَاشَتَيْنِ — الْوَاحِدَ قَوْى
الْآخَرَ She spread out two blankets...
one on top of the other.
Raih. (Zy.) 23,34

أَتَيْتُ رَمِيْتُ شَبَكَتِي ثَلَاثَ مَرَّاتٍ — فِي
الْأُولَى — وَفِي الثَّانِيَةِ — وَفِي
الثَّالِثَةِ that I threw in my net three
times...the first..., the
second..., and the third.
Hak. sul. 7,4

The substantive may also be omitted when it is easily
understood:

إِشْتَبَكَتِ الْيَمْنَى فِي الْيُسْرَى
وَالْيُسْرَى فِي الْيَمْنَى They joined hands.
Mah. qah. 16,7

وَلَمْ يَخْضِ قَلِيلٌ حَتَّى —
Hardly any time had passed
when.... [a little (time)
had not yet passed when....]
Hak. yaum. 21,8

§ 67 REAL SUBSTANTIVAL USAGE

Adjectives and participial forms can be used in
a substantival function as

a) concrete nouns:

1) proper names:

مُحَمَّدٌ Mohammed. Hai. sir. 1,2

صَارَ الرَّهْبَانُ مِنْذُ ذَلِكَ الْيَوْمِ
يَدْعُونَنِي أَخًا مُبَارَكًا from the day the monks
called me Brother Mubarak.
Gibr. I, 163,12

حَمِيدَةٌ Hamida. Mah. zaq. 45,2

كَانَ اسْمُهُ خَلِيلٌ His name was Khalil.
'Aww. (Br.) 9,5

سَعِيدٌ Sa'id. Din (Br.) 5,1

2) common nouns:

أَنْتَ كَاثِنٌ عَجِيبٌ You are a strange person.
Hak. sheh. 61,13

دَارِسُو ظُكِّ اللُّغَاتِ the scholars of those
languages. Amin duh. I,305,11

بَعْضُ مُؤَرِّخِي الْعِلْمِ some historians of science.
Amin duh. II,9,16

الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ A poet sees beauty in
everything.
Manf. mag. 199,4

مَحَدِّثِي my interlocutor.
Taq. (Zy.) 3,13

فِي الْغَاضِي in the past. Musa adab. 8,2

b) abstract nouns:

1) preceded by the definite article:

كَأَ هُوَ الْوَاجِبُ وَالصَّحِيحُ as it is necessary and
proper. Zur. (Zy.) 18,19

أَنَّ فِي كُلِّ أُمَّةٍ الطَّيِّبَ وَالْخَبِيثَ that there is good and bad
in every nation.
Amin duh. I,54,10

هَذَا هُوَ السَّحِيلُ بِعَيْنِهِ That is the impossible it-
self. Nu'. liq. 83,3

الظَّاهِرُ أَنْ — It seems that....
Amin duh. III,9,17

hence, we find the use of the article before an elative to give it the meaning of an absolute: "the most," "the best," etc. (see page 472):

عَلَى الْأَرْحَحِ in all probability.
Amin duh. III,10,1

عَلَى الْأَقَلِّ at least. Hak. ahl. 25,1

— الْأَفْضَلُ أَنْ — The best is that....
Mah. zuq. 60,18

2) governed by a preposition:

مِنْ قَدِيمٍ from olden times.
Amin duh. I,183,18

— فِي مَعْرِلٍ عَنْ — Isolated from....
Man. (Br.) 1,18

مِنْ جَدِيدٍ anew. Hak. (Br.) 39,7

3) or governed by the interrogative pronoun أَيُّ:

أَيُّ عَجِيبٍ فِي ذَلِكَ؟ What is strange about this?
Raf. wah. I,59,20

4) governing a substantive in a genitive construction:

فِي مَخْطَفٍ بِلَادِ الْأَرْضِ in different countries of
the world.
Hai. sir. 44,11

كَانَ هَذَا الرَّجُلُ فِي مَتَوَسِّطِ عُمُرِهِ This man was middle-aged.
Hus. ayy. I,112,11

فِي مُنْتَصَفِ الْقَرْنِ الْخَامِسِ in the middle of the fifth
century. Hai. sir. 93,15

لَيْسَ بِشَدِيدٍ السَّعَةِ وَلَا شَدِيدٍ الضِّيقِ neither very wide nor
narrow. Hus. ayy. II,5,4

بِمَخْطَفِ الدَّلَائِلِ with various arguments.
Amin duh. III,1,17

— مِنْ غَرِيبٍ الْأَمْرُ أَنْ — the strange thing was that....
Hus. ayy. I,50,8

فِي سَابِعِ يَوْمٍ on the seventh day.
Hai. sir. 109,11

Under this category we should also mention an
relative followed by a genitive (see page 474f.):

- أَغْلَبَ الظَّنَّ most probably.
Jabr. (Br.) 69,3
- عَلَى أَقَلِّ تَقْدِيرٍ at least. Hus. (Br.) 94,20
- هُمْ عِنْدِي أَفْحَ اللَّصُوصِ وَأَسْفَلَهُمْ They are, in my opinion,
the vilest and most despi-
cable of thieves.
Manf. sha'. 279,5
- 13 ضَى اللَّيْلِ إِلَّا أَقَلَّهُ Almost the whole night had
passed. Manf. mag. 9,7
- 6) followed by مِنْ in its partitive meaning
(see page 266):
- فِي قَلِيلٍ مِنْ قَبَائِلِهَا in few of the tribes.
Hai. sir. 71,7
- قَدْ سَبَكْتَ عَيْنَايَ كَثِيرًا مِنَ الْعَبْرَاتِ My eyes have shed many
tears. Manf. mag. 41,2
- كَانَ ذَلِكَ يُكَلِّفُهُ كَثِيرًا مِنَ الْإِلْمِ وَالْعَنَاءِ that cost him much pain
and effort.
Hus. ayy. I,19,2
- أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟ Do you have much of it?
Hak. ahl. 35,2

(For a discussion of adjectives in an adverbial function,
see page 193.)

§ 68 SUBSTANTIVES IN APPOSITION

Substantives in apposition, or substantival ap-
position, refers to the asyndetical joining of one's
substantive to another, both with the same syntactical

13. On the accusative case after إِلَّا , see Vol. III.

function within the sentence. The purpose of this apposition is to identify or explain a given noun.¹⁴

A The nouns in apposition, or the appositives, are usually considered either as restrictive or as nonrestrictive (parenthetical). In general, a restrictive apposition specifies or identifies the meaning of a noun and is therefore necessary for a correct understanding of the sentence. A nonrestrictive apposition merely adds information about, or new aspects to, a noun already identified.

Sometimes it is difficult to determine which one of these purposes is really intended by the apposition. In such cases, the distinction is, in fact, unimportant, for it becomes a question of stylistic appreciation rather than of syntax. Furthermore, it is not always syntactically relevant which noun will precede; here stylistic reasons may also change the anticipated order. Nor is it always clear which noun is considered the principal part of the apposition and which one is the appositive. This will frequently depend upon which noun is presented as more familiar to the reader. Thus, some cases of appositions will be easily understood in both a restrictive and a nonrestrictive meaning. The fact that one noun is in the preceding position does not necessarily mean that it must be the principal noun.

a) Nonrestrictive (parenthetical) appositions are used

1) to clarify a more general noun:

لَدُنَّا بِسِلَاحِنَا الْخَاضِ الْكَرِيمِ
الشَّرِيفَةِ
We found refuge in that sharp and precious weapon, chatter. Tai. (Zy.) 9,6

14. Note that the appositive may be not only a single noun, but also an expression consisting of a noun and its specifications:

كَانَ لَهُ قَرِيبٌ صَبِيٌّ مِثْلُهُ
He had a relative, a boy as young as he was. Hus. ayy. 1,102,3

التَّخَافُ بَيْنَ كَلَامِ الْوَكِيلِ وَكَلِمِ آهِنِ
سَعُودٍ فِي الْبَحْرَيْنِ وَبَيْنَ أَمْرِ
الْحُكُومَةِ حُكُومَةِ بَرِيطَانِيَا الْعَظْمَى
فِي الْهِنْدِ —
The contradiction between the words of the representative, Ibn Sa'ud's representative in Bahren, and the order of the Government, Great Britain's government in India, ... Ralh. mul. 17,10

2) to add a new specification to a given noun:

حِينَ دَعَا رَبَّهُ لِتَبْلِيغِ رِسَالِهِ رِسَالَةَ
الْهُدَى وَالْحَقِّ لِلنَّاسِ كَافَّةً when his Lord called him to
bring forth His message, the
message of guidance and truth,
to all men. Hai. sir. 116,5

ابْنُهُ الشَّيْخِ إِبْرَاهِيمَ — his son, Sheikh Ibrahim....
Raih. mul. 204,12

فِي مَدِينَةِ دَمَنْهَوْرٍ عَاصِمَةِ الْبَحْرَةِ in the city of Damanhur,
the capital of Buhaira.
Raf. (Zy.) 20,1

لُؤِيْسُ الرَّابِعِ عَشَرَ مَلِكُ فَرَنْسَا Louis XIV, king of France.
Djir. tar. II,20,7

Frequently an apposition to a proper name will clarify its meaning as intended in the sentence¹⁵:

دَقِيَانُوسُ عَدُوُّ السَّيْحَةِ مَا كَانَ يَعْلَمُ أَنَّ وَزِيرَيْهِ مَسِيحِيَّانِ ! Dacianus, the enemy of
Christianity, did not know
that his two ministers were
Christians! Hak. ahl. 14,1

أَنَّ رِنَانَ مُؤَلِّفَ هَذَا الْكِتَابِ — Renan, the author of this
book.... Musa adab. 172,11

15. Titles or degrees accompanying a name, although originally appositions, can hardly be considered as such. They should rather be considered as part of the proper name:

الْأَخُ مُبَارَكُ Brother Mubarak.
Gibr. I,163,12

السَّيِّدَةُ وَدَّةُ الْهَانِي Mrs. Warde al-Hani.
Gibr. I,112,1

الدَّكْتُورُ طَهْ حُسَيْنُ Dr. Taha Husain.
Musa adab. 57,7

السِّتْرُ بِلَاكُ Mr. Black.
Hak. (Zy.) 11,42

إِذْ تَذَكَّرْتُ أَنِّي فِي أَسْوَجِ بِلَدِ
الْأَمَانَةِ

Then I remembered I was in
Sweden, the land of honesty.
Taq. (Zy.) 3,25

هِيرُودُوتُ أَبُو التَّأْرِيخِ الْعَتُوبِ —

Herodotus, the Father of
written history....
Hai. sir. 92,20

A nonrestrictive apposition is frequently introduced by the particle أَي :

كَانَتْ الْبَحْرَيْنِ أَيِ الْبِلَادِ الَّتِي —

Bahren, that is, the land
which....
Raih. mul. 299,11

تَسْلِي وَتَذَهَبُ بِالسَّامِ أَيِ سَامِ
الْبَطَالَةِ

which entertain and sweep
away ennui, that is, the
ennui of idleness.
Musa adab. 6,6

أَنَّ الْأَسْلُوبَ هُوَ ثَمَرَةُ الْعَقْلِ وَالْقَلْبِ
أَيِ الْأَفْكَارِ وَالْمَوَاطِفِ

that style is the fruit of
intelligence and heart,
that is to say, of thoughts
and feelings.
Musa adab. 168,7

A nonrestrictive appositive modifying a plural noun may consist of a series of nouns which are understood as concrete parts of the more general plural or collective noun:

أَمَّا الشَّعْبُ الْبَاعَةُ وَالتَّجَارُ
وَالْمَزَارِعُونَ وَالْخَدَمُ وَالْبَنَاءُونَ
وَالنَّجَارُونَ —

As for the people —the
merchants, traders, farmers,
servants, masons,
and carpenters....
Musa (Zy.) 2,11

(عَنْ) خَلِيفَتَيْهِ أَوَّلَيْنِ أَبِي بَكْرٍ
وَعُمَرَ

about his first two caliphs,
Abu Bekr and Omar.
Hai. sir. 20,12

هِيَ وَاحِدَةٌ مِنْ خَصَّةِ أَوْلَادِ
بَنَتَيْنِ وَثَلَاثَةِ صَبْيَانِ

She was the oldest of five
children —two daughters
and three sons.
Ghur. (Zy.) 31,12

It may also consist of a series of nouns negated by the correlative negative particle **لَا**, after an indefinite negative statement:

وَهُوَ لَا يَحْمِلُ شَيْئًا فِي جَنْبِهِ لَا سَاعَةً وَلَا قَلَمًا وَلَا ذَهَبًا وَلَا فِضَّةً	and he did not carry a thing in his pocket, neither watch nor pen nor gold nor silver. Raih. mul. 55,20
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A nonrestrictive appositive may determine a noun in the same way as does an adjectival modification:

ذَهَبٌ أَهْرِيزُ	pure gold. Hak. sul. III,14
الْوَطَنُ الْأُمُّ	the mother country. Khalid (Br.II) 94,11
سَارَتْ الْحَيَاةُ سِرًّا هَوْنًا مُعْتَمَلًا	Life went on in an easy, bearable way. Mah. qah. 78,11
بَائِعٌ جَوَانُ	itinerant peddler. Amin (Zy.) 26,43
تَحْتَ الْأَرْضِ الْبِكْرِ	in virgin land. Raih. (Zy.) 23,6
الْكَاتِبُ الْحَقُّ	the true writer. Raf. wah. I,12,14

Sometimes, when an undefined noun is followed by another noun which specifies the meaning of the preceding one, it can be difficult to determine whether it is a descriptive (nonrestrictive) apposition, or a genitive construction with a determinative function, in which instance the first noun should be understood as being in the construct state:

أَلْفَى النَّبِيَّ سَجَى فِي نَاحِيَةٍ
مِنَ الْبَيْتِ عَلَيْهِ بَرْدٌ حَبْرَةٌ¹⁶

He found the Prophet lying
at one side of the house,
covered with a silken wrap.
Hai. sir. 506,19

a) Restrictive or determinative appositions
are, e.g.,

الشَّاعِرُ اللَّاتِينِيُّ بَلُّوتُ وَالشَّاعِرُ
الْفَرَنْسِيُّ مَوْلِيِيرُ

the Latin poet, Plautus,
and the French poet,
Moliere. Hus. 'ala. I, 5, 16

رَئِيسُ الْوِزَارَةِ السَّابِقِ مُصْطَفَى
النَّحَاسِ بَاشَا

the former Prime Minister,
Mustafa al-Nahas Basha.
Kam. (Zy.) 4,3

وَمَعَهُ صَدِيقٌ جِينُ

and with him was his girl
friend, Jean.
Jabr. (Br.) 74,8

Typically Arabic is the type of restrictive apposition in which the second noun, the appositive, has a suffixed pronoun referring to the first noun, the one modified by the appositive. The suffixed pronoun has either a partitive or a determinative meaning.

This type of apposition is also named "permutative" and traditionally called *بَدَلُ الْبَعْضِ مِنَ الْكُلِّ*, "the substitution of the part for the whole," and *بَدَلُ الْكُلِّ مِنَ الْكُلِّ*, "the comprehensive substitution," by Arab grammarians, according to the partitive or specifying meaning of the suffixed pronouns:

وَفِيهِ الْمَجَلَّاتُ الْعَرَبِيَّةُ أَكْثَرُهَا
وَأَحْسَنُهَا

and there you have most of
the Arabic magazines, and
the best of them.
Raih. mul. 200,9

تَبَاعُ فِيهَا الْكُتُبُ جَدِيدُهَا وَقَدِيمُهَا

in which new and old books
are sold.
Hus. ayy. II,14,13

16. The author has a footnote to this sentence in which he allows both interpretations — as an appositive and as a genitive construction.

- أَنَا أَعْتَزُّ جَمِيعَ الذُّنُوبِ حَاضِرَهَا
وَمَاضِيَهَا
I forgive all offenses,
new and old.
Manf. sha'. 254,12
- إِلَى آدَابِ الْمُخْتَلِفَةِ فِي الْعَالَمِ
قَدِيمِهَا وَحَدِيثِهَا
to the various literatures
of the world, modern and
ancient.
Amin (Br.II) 25,3
- الْوُزَرَاءُ أَكْثَرُهُمْ عَجَمٌ
The majority of the viziers
were Persian.
Amin duh. I,65,6
- وَلَمْ يَبْقَ هَؤُلَاءِ الْمُسْلِمُونَ مُهَاجِرُوهُمْ
وَالْأَنْصَارُ أَمَامَ أَبِي سُفْيَانَ —
These Muslims, the Emigrants
and the Helpers, were no
longer left alone facing
Abu Sufian....
Hal. sir. 258,9
- فَلَمَّا جَاءَ الْإِسْلَامُ كَانَتْ قَبَائِلُ
الْعَرَبِ الْبَادِيَةِ أَكْثَرَهَا فِي نَجْدِ
Upon the rise of Islam,
most of the Badouin tribes
of the Arabs were in Nejed.
Djir. tar. I,48,16
- كَانَتْ لِأَهْلِ الرِّيفِ شُبُوحِهِمْ
وَصِبَاحِهِمْ وَصَبَاحِيهِمْ وَنِسَائِهِمْ عَقْلِيَّةٌ
خَاصَّةٌ
The people of the country,
old and young, boys and
women, have a special men-
tality. Mus. ayy. I,96,8
- أَنَّ الْمُسْلِمِينَ الْأَوَّلِينَ كَانُوا يُؤْمِنُونَ
بِالْقَدَرِ خَيْرَ وَشَرِّهِ
The early Muslims believed
in both the good and
the bad aspects of pre-
destination.
Amin duh. III,3,7

Here we should mention some Arabic words that are general or abstract in meaning, like "totality," "portion," "likeness," etc., which are very frequently used in an appositive function and take a suffixed pronoun which refers to the principal noun, e.g.,

1) كُلُّ "totality" (see page 124f.):

- وَقَدْ جَمَعْتُ الْقُرْآنَ كُلَّهُ حِفْظًا
I had memorized the whole
Koran. Raf. (Zy.) 20,1

الْعُمْرُ كُلُّهُ كَانَ صَوْمًا طَوِيلًا عِنْدَهُ His whole life was a long
Lent for him.
Gibr. I, 91, 9

2) جَمِيعٌ "entirety" (see page 132), and أَجْمَعٌ
(see page 133):

أَنَا ذَلِكَ الَّذِي أَجْتَمَعَتْ لَهُ هَذِهِ
الْصِفَاتُ جَمِيعُهَا I am the one who has all
those qualities.
Manf. sha'. 48, 6

لَأَنْ يَحْمِلَ الرِّسَالَةَ لِلْعَالَمِ أَجْمَعِ to bring this Message to
the entire world.
Hal. sir. ط, 13

3) بَعْضٌ "a part," "portion" (see page 134f.):

نَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ The people looked at each
other. Manf. mag. 26, 16

4) نَفْسٌ "soul," "identity" (see page 138f.):

حَتَّى كَادَ هُوَ نَفْسَهُ يَنْسَى اسْمَهُ
الْحَقِيقِي so that he himself almost
forgot his real name.
'Aww. (Br.) 9, 6

تَدُلُّ فِي الْوَقْتِ نَفْسِهِ عَلَى — At the same time, it proves
that.... Hal. sir. 100, 22

5) مِثْلٌ "like," "likeness" (see page 144f.):

فِي حَيَاةِ رَجُلٍ عَظِيمٍ مِثْلِهِ in the life of such a great
man. Ayy. (Br.) 27, 6

لِأَرْبَابٍ مِثْلِهِمْ for authors like themselves.
Musa (Zy.) 2, 12

Note the use of نِصْفٌ as an appositive in the following
(see page 382f.):

وَإِذَا بِأَرْبَعَةِ غُلَمَانٍ خُفَاءٍ نِصْفِ
عُرَاةٍ and there, four youths,
barefooted, half naked....
'Aww. (Br.) 16, 20

B It is obvious, since we are dealing with sub-
stantives, that there is *par se* no gender and number
agreement as found in adjectival appositions. How-
ever, it is also obvious that any substantive in

apposition to a plural noun will have to be in some way equivalent to the plural idea of the principal part in the apposition, i.e., a collective or a plural. Also, when the substantive in apposition has a special form for the feminine, there will be agreement in gender:

- | | |
|--|--|
| الْمَلِكَةُ شَهْرَزَادَ | The queen, Shehrazade.
Hak. sheh. 1,9 |
| كَانَتْ أُمُّ قُصَيٍّ قَاطِمَةُ بِنْتُ سَعْدِ
بَنِ سَيْلٍ | Qusay's mother, Fatima,
was the daughter of Sa'id
ibn Sayal. Hai. sir. 95,4 |
| هِيَ إِحْدَى رِوَايَاتِ الشَّاعِرِ
الْمَشْهُورِ بِلَتَازَارِ بَارُو | It is one of the plays of
the poet Balthazar Baro.
Manf. sha'. 18,4 |
| الْكَرْدِيْنَالِ دِي رِيْشَلِيْيه وَزِيْرُ
فَرَنْسَا الْعَظِيْمِ | the Cardinal de Richelieu,
First Minister of France.
Manf. sha'. 31,12 |
| هِيَ وَاحِدَةٌ مِنْ خَمْسَةِ أَوْلَادٍ
بَنَيْنَ وَثَلَاثَةِ صَبْيَانٍ | She was the oldest of five
children—two girls and
three boys.
Ghur. (Zy.) 31,12 |
| لَكِنْ عَمَّهُ أَبَا طَالِبٍ كَانَ — | But his uncle, Abu Talib,
was.... Hai. sir. 120,14 |

As a general rule (see the previous examples), we may state that the substantives in apposition will agree in case. However, when the substantive in apposition does not immediately follow the principal substantive, it may be in the nominative case. This can be explained by the close relationship between the apposition and the predicate of the nominal sentence to which the apposition is originally related.

- | | |
|--|--|
| ضَمِي ذِرَاعِيكَ حَوْلَ عُنُقِي
ذِرَاعَاكَ مِنْ فِضَّةٍ | Throw your arms around my
neck, your arms [white and
smooth] as silver.
Hak. sheh. 68,1 |
| بِالرَّغْمِ مِنْ تَقَدُّدِهِ فِي السِّنِّ
خَمْسُونَ سَنَةً وَأَكْثَرَ — | in spite of his age, fifty
years or more....
'Aww. (Br.) 15,2 |

On the other hand, after a plural or collective noun, an appositive series of undefined nouns enumerating all parts of the principal noun may be in the accusative case (but see page 80):

- | | |
|--|--|
| <p>كَانَ الْجَمِيعُ إِنجِلِيرًا وَصُرِّيَّينَ
وَأَجَانِبَ يَنْتَظِرُونَ —</p> | <p>Everybody, British, Egyptians, and foreigners, was expecting....
Hal. (Zy.) 14,3</p> |
| <p>بِالْمُتَظَاهِرِينَ مِنْ جَمِيعِ الطَّبَقَاتِ
طُلَّابًا وَعَمَالًا وَأَعْدِيَّةً —</p> | <p>with demonstrators from all classes —students, workers and <i>effendis</i>....
Hal. (Zy.) 14,15</p> |
| <p>وَجَدَ الْحُجْرَةَ مَكْنُظَةً بِالْجَالِسِينَ
نِسَاءً وَرِجَالًا</p> | <p>He found the room filled with people —both men and women —sitting.
Mah. qah. 25,5</p> |
| <p>كَأَيْسَى أَيْمَةَ أَمْرَأَةٍ أُخْرَى صَدْرًا
وَعَجَزًا وَسَاقِينَ</p> | <p>as he also saw some other woman, bosom, buttocks, and legs.
Mah. qah. 25,5</p> |
| <p>رِفَاقَةُ الشَّعَارُونَ صِفَارًا وَكِبَارًا
لِكُلِّ وَاحِدٍ مِنْهُمْ أَغْنِيَةٌ يَرُدُّهَا
عَلَى الْمُحْسِنِينَ</p> | <p>his friends, the beggars, young and old, each had a song which he repeated to the benefactors.
'Aww. (Br.) 9,19</p> |
| <p>مِنْ مُوظَّفِي الدَّارِ كِبَارًا وَصِفَارًا</p> | <p>from the library employees of low and high status.
Hal. sir. 19,13</p> |

As we have already seen in the examples, substantives in apposition will usually agree in grammatical determination; however, it is not unusual to find an indefinite noun in apposition to a defined one; in such cases, the indefinite one will introduce an adjectival qualification:

- | | |
|--|--|
| <p>وَإِذَا هُوَ يَسْمَعُ الْخَطِيبَ شَيْخًا
صَغَمَ الصَّوْتِ عَالِيَةً</p> | <p>There he heard the <i>khatib</i>, an old man with a high, resounding voice.
Hus. ayy. 1,141,2</p> |
|--|--|

لَمْ يَكُنْ فِيهِ إِلَّا ظِلُّ الْأَعْرَجِ —
ظِلُّ طَوِيلٍ سَتَقِيمٍ
There was only the shadow
of the lame boy...a long,
straight shadow.
'Aww. (Br.) 21,13

or a prepositional phrase:

أَمَامَ الْبَيْتِ الصَّغِيرِ الَّذِي وُلِدَ
فِيهِ بَيْتٌ مِنْ طَابِي وَاحِدٍ
in front of the house—a
two story building—in which
he was born.
Mah. qah. 34,13

or a relative clause:

ثُمَّ بَلَّغْنَا جَنَى الطَّارِ حُجْرَةً
وَمَرَّاتٍ تَتَّارُ بِالطَّابِعِ الْأَمْرِيكِيِّ
Then we reached the main
building of the airport—
halls and corridors in
typical American style.
Tay. (Zy.) 9,2

In addition, also see the examples of series of appositive nouns in the accusative on page 80.

§ 69 PERSONAL PRONOUNS IN APPOSITION

The cases of apposition with a personal pronoun deserve special attention. An appositive personal pronoun usually has no determining or specifying influence, but acts as an emphasis and a clarification for the parts involved. Thus, it can emphasize the subject of a sentence:

الْعَادَاتُ هِيَ وَحْدَهَا الَّتِي
تَجْعَلُ الْوَطْنَ شَيْئًا نَفْسِيًّا حَقِيقًا
Customs—they alone—are
what makes the fatherland
a genuine spiritual entity.
Raf. wah. III,41,8

هَذِهِ هِيَ حَيَاتُكُمْ
That is your life.
Gibr. I,189,15

مَنْ أَهْلُكَ وَذَوُّكَ وَأَيْنَ مَسْقَطُ رَأْسِكَ؟
— الْفُقَرَاءُ وَالْمَسَاكِينُ الظَّالِمُونَ هُمْ
أَهْلِي وَعَشِيرَتِي وَهَذِهِ الْبِلَادُ الْوَسِيعَةُ
هِيَ مَسْقَطُ رَأْسِي

"Who are your people and your kin, and where is your birthplace?"... "The poor and the downtrodden, they are my people and my kinfolk; and this vast land, it is my birthplace." Gibr. I, 184, 7 and 10

الْتَّزَعَةُ الْإِنْسَانِيَّةُ هِيَ الشَّيْءُ
الْخَالِدُ فِي الْأَدَبِ

this human attitude, that is the eternal thing in literature. Musa adab. 11, 16

or return one's attention to the subject, especially after an unusually long modification of the subject:

لَعَلَّ أَهَمَّ مَا يَتَّعِزُّ جِيلَكُمْ عَنْ جِيلِنَا
هُوَ خَيْرُكُمْ وَاطْمِئْنَانُنَا

Perhaps the most important thing that differentiates our generations is your confusion and our peace of mind. Amin (Zy.) 7, 2

كُلُّ مَا يُوَجِدُ مِنَ الْفَرْقِ بَيْنَ السَّاحِرِ
وَالصُّوفِيِّ هُوَ أَنْ —

The only difference between a sorcerer and a *sufi* is that.... Hus. ayy. I, 98, 14

فَالرَّأَةُ مِنْ وَقْتِ وَلَادَتِهَا إِلَى يَوْمِ
مَاتِهَا هِيَ رَقِيقَةٌ

for women are servants from the time of their birth to the day of their death. Q. Amin (Zy.) 5, 30

When the subject is in the accusative case modified by one of the emphatic particles *إِنَّ*, *أَنَّ*, and *لَكِنَّ* (see page 227), the personal pronoun can be in apposition to it; however, in apparent contradiction to the general rule, the pronoun does not agree in case, but will be in the form of the nominative:

أَنَّ هَذَا الْيَوْمَ هُوَ آخِرُ أَيَّامِنَا
عَلَى وَجْهِ الْأَرْضِ

that today is our last day on the face of the earth. Manf. sha'. 218, 16

أَمَا قُلْتُ لَكَ إِنَّ الْحَيَاةَ هِيَ
وَحْدَهَا السَّاحِرَةُ؟

Haven't I told you that Life alone is the charmer? Nu'. liq. 79, 7

- أَنَّ الْأَدَبَ هُوَ دِرَاسَةُ الْإِنْسَانِ فِي جَمِيعِهِ that culture is the study of man as a whole.
Musa adab. 104,10
- إِنِّي أَنَا الْمَوْكَلُ بِهَذَا الْعَذَابِ I am in charge of this punishment.
Hus. 'ala. II,10,11
- إِنَّ هَؤُلَاءِ الْمَسَاكِينَ الَّذِينَ أَسْلَمُونِي إِلَيْكَ مَكْتُوفًا الْيَوْمَ هُمُ الَّذِينَ أَسْلَمُوكَ رِقَابَهُمْ بِالْأَمْسِ These poor wretches who have delivered me, bound, to you today, delivered their necks to you yesterday.
Gibr. 1,184,20

Moreover, a pronominal apposition in the nominative case may follow a personal pronoun in the accusative case 17:

- وَأَقُولُ أَيضًا إِنَّهَا تُحِبُّكَ أَنْتَ I am also telling you that she loves you.
Manf. sha'. 238,8
- قَالَ تَرَانِي أَنَا ؟ He asked "to see me"?
Manf. sha'. 70,8
- مَنْ هَذَاكَ أَنْتَ ؟ Who showed you the way?
Nu'. liq. 70,8
- كَأَنَّكَ — تَنْتَظِرُهُ هُوَ لَا الْمَسِيحَ She was expecting him, not Christ.
Hak. ahl. 128,7
- إِنَّكَ لَا تَرَانِي أَنَا ... بَلْ تَرَاهَا هِيَ فِي You do not see me...but her in me.
Hak. ahl. 130,12

and also after a pronoun in the genitive case:

- أَقُولُ إِنِّي لَمْ أَسْمَعْ صَوْتَكَ أَنْتَ I am telling you that I did not hear your voice.
Nu'. liq. 12,6

17. Note the following:

- إِنَّا نَحْنُ وَالسُّودَانِيُّونَ we and the Sudanese.
Musa adab. 191,9

مَا رَأَيْكَ أَنْتَ ؟ What do you think?
Nu'. liq. 45,2

أَعْمَالَنَا نَحْنُ our own actions.
Hai. sir. 565,16

لَا يُوْجِدُ غَيْرَنَا نَحْنُ There is no one but us.
Hak. sheh. 150,16

عَلَيْكَ أَنْتَ الْإِخْتِيَارُ The choice is up to you.
Hak. sul. 33,5

A personal pronoun of the first and second person, singular or plural, takes the noun in apposition to it in the accusative case. To explain the discrepancy, Arab grammarians assume that the verb أعني, "I mean," is understood:

مَا أَشَدُّ حَاجَتَنَا نَحْنُ الْمُسْلِمِينَ How great is our need, we
Muslims, for....
Raf. wah. I,35,2

أَنْتُمْ الْمَدَنِيِّينَ you, the city dwellers.
Din (Br.) 60,5

لَنَا نَحْنُ الْأَوْرُوپِيِّينَ to us Europeans.
Hak. (Zy.) 11,27; 11,34

وَلَكِنْ نَحْنُ الْفُقَرَاءُ قَدْ تَشَبَّهْنَا بِأَقْوَالِكَ But we, the poor, cling
to your words.
Gibr. II,153,13

لَسْتُ أَدْرِي كَيْفَ دَبَّ فِيْنَا نَحْنُ الْحَاضِرِينَ نَفْسُ الشَّعْرِ فِي نَفْسِ الْوَقْتِ I do not know how the
same feeling crept into
the minds of everyone
present at the same time.
Hak. yau. 41,13

لَوْ أَخَذْنَا نَحْنُ الشَّرْقِيِّينَ بِهَذَا — If we Orientals would
accept this....
Raf. wah. III,38,7

Note the following usage with an enumeration of parts:

نَحْنُ ثَلَاثَتُنَا وَقَطْمِيرًا مَعَنَا لَا أَمَلٌ لَنَا الْآنَ فِي الْحَيَاةِ We, the three of us and
Katmir also, no longer have
any hope in this life.
Hak. ahl. 69,15

The pronominal appositive usually follows immediately after the pronoun it modifies, although it may be separated from it:

لَكِنِّي لِي شَرْطًا عَلَيْكَ أَنَا أَيْضًا I also have a condition to impose on you.
Hak. sul. 33,14

يَهَيِّجُهَا النَّاسُ هِيَ وَسَائِرُ أَهْلِهَا People shame her—her and the rest of her family.
Raf. wah. I,331,14

Note the following:

قَدْ أَبْعَدْتَنِي عَنْكَ أَنَا وَأَخِي مِنْذُ مَاتَتْ أُمِّي You have sent me away from you, my brother and me, since my mother's death.
Manf. mag. 66,3

§ 70 PREPOSITIONAL PHRASES

A preposition with a dependent noun can be a closer determination of a verb (see page 253) and can also have the function of a nominal predicate in a nominal sentence (see Vol. I, § 7). It can, in addition, determine a noun.

A From the syntactical point of view, the prepositional phrase is directly subordinate to the noun, since the noun in such cases is not understood as an element independent of its prepositional determination. The function of the prepositional phrase, like the apposition, can be either restrictive:

هُوَ شَابٌ دُونَ الثَّلَاثِينَ He was a young man of less than thirty.
Mah. qah. 73,16

بَيْنَ الْمُسْلِمِينَ فِي الْعِرَاقِ وَالْمُسْلِمِينَ فِي حَزْبَةِ الْعَرَبِ between the Moslems in Iraq and the Moslems in the Arabian Peninsula.
Amin duh. I,106,12

or nonrestrictive (parenthetical):

هَذِهِ السَّمَاءُ فَوْقَنَا فِي كُلِّ مَكَانٍ The sky above us is everywhere.
Raf. wah. I, 54, 15

هُنَا فِي مَانِيْلَا Here in Manila.
Din (Br.) 58, 18

هُنَاكَ بَيْنَ مَدِينَةِ الْأَحْيَاءِ وَمَدِينَةِ
الْأَمْوَاتِ جَلَسْتُ أَفْكُرُ There, between the City of the Living and the City of the Dead, I sat down in meditation.
Gibr. II, 103, 10

B A characteristic feature of the prepositional determination is the fact that it does not define the noun as, for example, the genitive construction does (see page 90f). For this reason determinations of an indefinite noun have to be attached to the noun as a prepositional complement (see page 9). Accordingly, *لَقِيتُ صَدِيقًا لِي* should be translated as "I met a friend of mine," while *لَقِيتُ صَدِيقِي* would only mean "I met my friend." Thus the prepositional phrase is frequently used with indefinite nouns:

كُنْتُ مَعَ رَفِيقٍ لِي فِي مَطْعَمٍ
سُورِيّ I was with a friend of mine in a Syrian restaurant.
Nu'. kan. 94, 2

وَلَكِنَّهُمْ لَمْ يَعَامِلُونِي فَطَرًا كَأَخٍ لَهُمْ but they never treated me as one of their brothers.
Gibr. I, 163, 7

وَلَمْ يَبْقَ مَعَهُ إِلَّا نَفَرٌ دُونَ الْعَشْرَةِ A group of less than ten remained with him.
Hal. sir. 297, 3

فِي لَيْلَةٍ مِنْ لَيَالِي سَنَةِ ١٦٤٠ on one night in the year 1640. Manf. sha'. 18, 3

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعْرَاءِ الْقَرْنِ
السَّابِعِ عَشَرَ a seventeenth century French poet.
Manf. sha'. 7, 3

The prepositional phrase can also be used with definite nouns since, as stated, it is not affected by the grammatical determination of its governing noun:

الشَّوَاهِدُ عَلَى ذَلِكَ كَثِيرَةٌ

There are numerous witnesses for this.
Q. Amin (Zy.) 5,6

لَأَتَى أُرِيدُ أَنْ أَمُوتَ مِثْلَهُ
الْأَبْطَالِ مِنْ قَبْلِي

For I want to die like the heroes who preceded me.
Manf. sha'. 284,5

رَدَّى الرَّجُلُ رَدَّتَيْنِ عَلَى الدَّقِ
فِي يَدِهِ

The man beat twice on the tambourine he held in his hand. Sib. (Br.) 111,3

مَا هَذَا الْكِتَابُ بِيَدِكَ؟

What is that book you have in your hand?
Hak. ahl. 32,12

In such constructions the meaning of the relationship between the noun and its prepositional determination is given by the preposition used, and can be as different as the meanings of the various prepositions (see page 253f.):

إِنَّ سُكَّانَ هَذِهِ الْقَرْيَةِ لَا يَقْبَلُونَ
الْمَطْرُودَ مِنَ الدَّيْرِ جَارًا لَهُمْ

The people of this village will not accept an outcast from the monastery.
Gibr. 1,176,14

أَمَّا أَنْتَ فَقَدْ أَدَيْتَ الْوَاجِبَ عَلَيْكَ

As for you, you fulfilled your duty.
Hak. sul. 11,6

أَتُرِيدِينَ قَصْرًا مِنَ الْعَرَمِ الْأَبْيَضِ؟

Do you want a castle of white marble?
Manf. mag. 173,12

قِصَّةُ الرَّجُلَيْنِ فِي ثِيَابِهِمَا الْبَيْضَاءِ

the story of the two men with their white robes.
Hak. sir. 111,18

هِيَ فِي حَاجَةٍ إِلَيْهِ

She needs him.
Q. Amin (Zy.) 5,31

أَفِي شُغْلٍ عَنَّا هُوَ حَتَّى؟

Is he so busy that he can't take care of us?
Tai. (Zy.) 9,11

النِّسَاءُ فِي قَرْىٍ بِضَرْ لَا يُحِبُّنَ الصَّمْتَ
Women in Egyptian villages
do not like to be silent.
Hus. ayy. I, 25, 11

C As we have seen in the preceding examples, usually the prepositional phrase immediately follows its governing noun, but it can also be separated from the noun by one or more words:

لَا بُدَّ أَنْ يَأْتُوا هُمْ إِلَيْكَ بِأَنْفُسِهِمْ
لِيَهْتَفُوا بِكَ
It is necessary for them
to come to congratulate
you in person.
Manf. sha'. 108, 4

or even by a complete sentence, as we frequently find with the relative pronouns مَنْ, and لِمَنْ in the constructions مَنْ — مَنْ and مَنْ — مَنْ (see Vol. III):

لِكثرة ما كَانَ يَصُبُّ فِيهِ صَاحِبُ
الْقَهْوَةِ مِنَ الْمَاءِ
because of the large amount
of water that the owner of
the coffee house used to
pour in it.
Hus. ayy. II, 3, 16

The prepositional specification frequently precedes the indefinite noun it modifies:

أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟
Do you have much of this?
Hak. ahl. 35, 2

إِنْ كُنْتَ لِي صَدِيقًا
if you are a friend of mine.
Hak. ahl. 97, 6

أَمَّا أَنَا فَلَا أَصَدِّقُ مِنْ كُلِّ هَذَا
شَيْئًا
As for me, I do not believe
any of it.
Manf. maq. 5, 18

كَأَنَّ عَيْنِي تَرَانِ مَا كَانَتْ عَنْهُ عَافِلَتَيْنِ
as if my eyes were seeing
what I had not acknowledged.
Hak. ahl. 21, 3

لَمْ يَكُنْ لَدَيْنَا مِنْهُ شَيْءٌ يَذْكُرُهُ
We do not have any worth
remembering.
Mand. (Br.) I, 16

The adjectival modifications of the noun will usually precede the prepositional phrase:

- الْاِخْتِلَافَاتِ الْقَائِمَةُ بَيْنَ شُعُوبِهَا the differences between its peoples.
Sa'. (Zy.) 6,9
- هَذَا الْعَدَدُ الْكَبِيرُ مِنَ الْحَايِينَ الَّذِينَ — The great number of the lawyers who....
Kam. (Zy.) 4,7
- هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا وَبَيْنَهُمْ That is the only difference between us.
Amin (Zy.) 11,46
- بَيْنَ هَذَا الْعَدَدِ الضَّخْمِ مِنَ الشَّبَابِ وَالْأَطْفَالِ among this large number of children.
Hus. ayy. I,17,2

However, a restrictive prepositional phrase may precede a qualitative adjective (see page 51):

- فِي إِبْرِيقٍ مِنَ التَّحَاسِ كَبِيرٍ جَمِيلٍ in a large, beautiful copper jug. Raih. mul. 203,9
- حَلَقَةٌ مِنَ الذَّهَبِ كَبِيرٌ a large, golden [nose] ring. Hus. ayy. I,14,13
- إِنَّهَا رُقْعَةٌ مِنَ الْأَرْضِ شَاسِعَةٌ It was a wide strip of land. Tai. (Zy.) 9,19
- حِصَانَانِ مِنْ ضَوَائِرِ الْخَيْلِ الْأَصِيلَةِ هَزِيلَانِ جَائِعَانِ حَزِينَانِ two very lean, hungry, and sad looking horses.
Raih. (Zy.) 23,16
- كَانَ عِيدًا لِلْفَرَسِ قَدِيمًا It was an old Persian festival.
Amin duh. I,105,15

When a prepositional phrase modifies two substantives, it usually follows the first one:

- لَكِنَّهُ كَانَ ذَا شَرَفٍ فِي الْقَوْمِ وَفَضْلٍ but he ranked highly and importantly with his people.
Hai. sir. 98,11
- مَصْدَرُ قُوَّةٍ لِي وَفَرَحٍ لَا يَنْشَبِي unlimited source of strength and joy for me.
Jabr. (Br.) 72,9

D Some prepositional phrases have no attachment to any specific noun or verb within the sentence and are modifications of the statement in general, thus becoming adverbial prepositional phrases, e.g.,

وَلَكِنْ أَثَرُهُنَّ مَعَ ذَلِكَ ضَعِيفٌ

But their influence, nevertheless, is small.

Sa'. (Zy.) 6,37.

الْمَسْلُومَةُ مَعَ الْأَسْفِ مَحْرُومَةٌ مِنَ
الشَّخْصِيَّةِ السَّيَرَةِ لَهَا

The Moslem woman is unfortunately forbidden to have a distinctive personality.

Sa'. (Zy.) 6,46

بِالطَّبَعِ أَنْتَ تَذَكُرُ بَعْضَ أغانِي
الْجَامِعَةِ

Naturally, you will remember some of the university songs.

Din (Br.) 61,3

بَلْ حَقِيقَةٌ تَجْهَلُهَا أَوْبَاءُ لِلْأَسَفِ

Rather, it is a truth which Europe unfortunately ignores.

Hak. (Zy.) 11,20

عَلَى الْأَصَحِّ

more properly.

Sib. (Br.) 111,6

لَيْسَ فِي الْحَقِيقَةِ أَدَبًا عَرَبِيًّا

It is not really Arabic literature. Amin duh. I,14,11

بِالْجُمْلَةِ

in short. Djir. tar. II,19,9

وَإِذَا رَأَيْتُ فَتًى وَفَتَاةً سَاهِرَيْنِ
عَلَى مَهَلٍ —

and when I see a young man and a girl walking together slowly....

Manf. sha'. 67,7

E A prepositional phrase can modify:

a) a substantive:

بِالْقُرْبِ مِنْ بَيْتِي

in the vicinity of my house.

Nu'. 11q. 22,10

هَذِهِ الْأَغْلَبِيَّةُ لَعْنَةٌ عَلَى الْعَالَمِ الْإِسْلَامِيِّ	This ignorant majority is a curse upon the Moslem world. Sa'. (Zy.) 6,19
رَئِيسُ الشَّافِعِيَّةِ بِبَغْدَادَ	the chief of the Shafiitic school in Bagdad. Amin duh. I,224,15
السُّلْطَةُ الْبَرِيطَانِيَّةُ فِي مِصْرَ	the British power in Egypt. 'Aqq. (Zy.) 15,32

b) an adjective:

كَانَ هُوَ إِذَ ذَٰكَ قَرِيبًا مِنَ الْأَرْبَعِينَ	He was then almost forty years old. Gibr. I,113,5
يَا أَيُّهَا الشَّاعِرُ الَّذِي يَعْشِشُ غَرِيبًا فِي وَطَنِهِ !	O, the poet who lives as a stranger in his own country! Gibr. II,143,8
لَأَنَّ كُلَّ كِتَابٍ قَرَأْتَهُ كَانَ بَعِيدًا عَنِ الْحَيَاةِ	for all the books I read were not true to life. Jabr. (Er.) 72,2
الْكَذِبُ غَرِيبٌ عَنْهُمْ	Lying is alien to them. Taq. (Zy.) 3,2
السَّرَاوِيلُ الْوَاسِعَةُ مِنْ قَوِي الضِّيقَةِ مِنْ تَحْتِ	baggy trousers, wide on top but narrow on the bottom. Fur. (Zy.) 24,28

c) an elative (see page 468):

— الَّذِي كَانَ أَكْبَرَ مِنْهُ بِعَشْرِ سَنَوَاتٍ	who was ten years his senior. Nu'. liq. 46,6
لَا أَحَبُّ إِلَيَّ مِنْ هَٰذَا	There is nothing dearer to me than this. Manf. mag. 105,8
إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ	I know you better than you yourself. Hak. sheh. 90,14

d) a verbal noun and, therefore, an infinitive:

- رَدِي عَلَيْهِ أَمَامَ الْقَرَّاءِ My answer to them is before
the readers.
Musa adab. 202,1
- لَسْتُ أَحِبُّ الْجُلُوسَ إِلَى هَذِهِ الْأَرْضِ I do not want to stay in
this world.
Hak. sheh. 152,12
- أُرِيدُ الْخُرُوجَ مِنْ هَذَا الْمَكَانِ I want to leave this place.
Hak. ahl. 14,12
- and an active or passive participle:
- بَسَطَ كِتَابَهُ الْعَتَكْلِيَّةَ عَنْ مَلَكُوتِ
السَّمَوَاتِ in the lines of his book
speaking of the Kingdom
of Heaven. Gibr. I,91,4
- بَعَرَفَتِ الْبَطْلَةَ عَلَى الْحَيْدَانِ in his room overlooking
the square. Hai. (Zy.) 14,5
- الْكَلِمَاتُ الصَّادِرَةُ مِنَ الْقَلْبِ the words that come from
the heart.
Manf. sha'. 181,1
- الْقَائِمُ عَلَى تِلْكَ الْفُرْقَةِ the one responsible for
the room. Din (Br.) 61,10
- الْحَيَاةُ أَمَامَنَا مُنْبَسِطَةٌ Life is open before us.
Mah. qah. 138,17
- كَانَ هَذَا الْإِسْمُ غَيْرَ مَتَدَاوِلٍ
بَيْنَ الْعَرَبِ This name was not common
among the Arabs.
Hai. sir. 108,17
- فِي حَجْرَةٍ مُجَاوِرَةٍ لِحَجْرَةِ هَذَا
الشَّيْخِ in a room close to that of
the old man.
Hus. ayy. I,27,2

Frequently the verbal nouns -infinitives and participles-
take a prepositional phrase with the preposition ل in
place of an accusative (see page 404 and 413):

- كَانَ الصَّبِيُّ لِهَذَا كُلِّهِ مُحِبًّا The boy wished for all this.
Hus. ayy. II,33,9

أثناء إعدادهم لهذا الدرس during their preparation
of this lesson.
Hus. ayy. II, 33, 4

e) an adverb:

بعدئذٍ بقليل shortly afterward.
Hak. ahl. 32, 1

هناك بين مدينتي الأحياء ومدينة
الأموات جلست أفكر There, between the City
of the Dead and the City
of the Living, I sat down
in meditation.
Gibr. II, 103, 10

f) and also another prepositional phrase:

قبل الإسلام ببضعة عشر قرناً some ten centuries before
Islam. Djir. tar. I, 30, 10

بعد وفاة النبي ببائة سنة أو أكثر one hundred years or more
after the Prophet's death.
Hai. sir. 49, 4

دفن بها بعد شهر من سيرة
القافلة He had been buried there a
month after the caravan's
departure. Har. sir. 108, 4

F In some quite common expressions the prepositional phrase is omitted without any apparent change in meaning, e.g.,

a) after لا of general denial (see page 220f.):

فإن كان ولا بدّ فـ For if that were necessary,
then.... Amin duh. III, 5, 14

هي مخلوقة ولا شك It is, without doubt, created.
Amin duh. III, 43, 2

أنا مايت لا محالة I shall most certainly die.
Gibr. III, 116, 4

b) after an elative:

بَعْدَ وَفَاةِ النَّبِيِّ بِأَلْفِ سَنَةٍ one hundred years or more
 أَوْ أَكْثَرَ after the Prophet's death.
 Hai. sir. 49,4

(For the omission of the preposition, see page 261, and for a discussion of nouns governed by the preposition, see page 254f.)

§ 71 THE GENITIVE CASE

A noun in the genitive case governed by another noun expresses a relationship between the two in which the preceding noun, the regent, is closely determined by the following genitive noun. Since the genitive only establishes a relationship between two nouns (for a discussion of the genitive after prepositions, see page 253), it is called the "nominal case," as opposed to the accusative, which expresses a relation to a verb (see page 161). European grammarians call the regent—the governing noun—*status constructus* (construct state), and the following noun in the genitive case—the governed noun—the "genitive."

The function of this genitive relationship is that of specifying the governing noun, giving it a new aspect or circumstance in order to enlighten, to clarify, or to determine the idea expressed by the noun. Therefore, since only substantives fulfill the logical and grammatical requirement of presenting an independent idea, they are the main grammatical category for this genitive relationship.

Adjectives can have such a genitive determination when used as substantives, or in relation to a substantive (see page 61). Since other grammatical categories, such as personal, interrogative, and demonstrative pronouns, do not present an idea but only express a relationship to one already given, they are excluded from having such a genitive specification, with the exception of *أَيُّ* (see Vol. I, §45).

The second member within a genitive construction can be

a) a noun. (This should not require any examples.)

b) a personal pronoun but only as a personal suffix, e.g.,

بَيْتِي my house

c) a demonstrative pronoun:

كَانَ يَفْكُرُ وَقْتَدَاكَ فِي وَالِدَيْهِ Then he thought of his
parents. Mah. qah. 123,19

فِي سَبِيلِ ذَلِكَ in this manner.
Manf. mag. 89,8

كُلُّ ذَلِكَ all this. Nu'. kan. 54,1

كُلُّ هَذَا all this. Amin zuh. I,41,2

and also an interrogative pronoun:

إِبْنُ مَنْ أَنْتَ Whose son are you?
Gibr. I,80,19

d) an adjective, but only when the governing noun—in the construct state—is used to modify the basic meaning of the adjective. The adjective is then brought into gender and number agreement with the noun to which it refers:

وَإِذَا بِأَرْبَعَةِ غُلَامٍ حُفَاةٍ نَصْفِ and there, four youths,
barefooted, half naked....
— غُرَاةٍ 'Aww. (Br.) 16,20

هِيَ نَصْفٌ عَارِيَةٌ أَوْ تَكَادُ She was half-naked or al-
most half-naked.
Hai. sir. 316,10

e) other grammatical categories, e.g., adverbs, expressions, and even complete sentences, may be taken as grammatical entities equivalent to a noun and thus be used as the equivalents of a genitive case:

كَلِمَةُ مَوْلَايَ the words "My Lord."
Hak. ahl. 13,2

بِكَلِمَةٍ لَا with the word "no."
Raf. wah. I,41,13

عِبَارَةٌ "قَالَ فُلَانٌ" the expression "so-and-so said." Musa adab. 2,16

(For noun clauses functioning as a genitive and for pronominal relative clauses, see Vol. III.)

§ 72 THE SUBSTANTIVE IN GENITIVE CONSTRUCTIONS

As we have stated, only substantives and adjectives used as substantives offer the grammatical and logical requirements for this genitive relationship:

A The noun in the genitive case determines its governing substantive, which never takes the article; it loses its grammatical indetermination, or "nunnation" (see page 7), and if it is a dual or sound plural, it loses the ending *ين* or *ون*, respectively.

عِنْدَ مُتَشَرِّقِي الْغَرْبِ by Western Orientalists.
Gibr. III, 234, 7

أَنَّ وَزِيرَيْهِ سَيِّحِيَّانِ that his two ministers were Christians.
Hak. ahl. 14, 1

دَارِسُو ظُكِّ اللُّغَاتِ the scholars of those languages. Amin duh. I, 305, 11

عَيْنِي my eyes. Maz. (Zy.) 1, 1

وَجْهَهُ his face. Maz. (Zy.) 1, 13

رَدَالَةُ هَذِهِ الْكَلِمَاتِ the meaning of these words.
Musa (Zy.) 2, 2

عُرْقَةُ الْمُحَامِيْنِ the Advocates' Chamber.
Kam. (Zy.) 4, 1

Determination by a genitive is on a qualitative basis, contrary to determination by a definite article, which is demonstrative (see page 10). Thus *الْيَوْمَ* is "this day," i.e., "today," while *تَوَلِيدِي* is "my birth-day," i.e., "the day in which I was born."

For this reason, when a noun has to remain undefined, it cannot take any genitive determination, but has to be paraphrased by using a prepositional phrase (see page 82):

كَانَ عِيدًا لِلْفَرَسِ قَدِيمًا	It was an old Persian festival. Amin duh. I, 105, 15
الَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ	That is a natural right of men. Q. Amin (Zy.) 5, 18
إِنَّمَا هِيَ وَسْوَسَةٌ بِنِكَ	That is just a temptation of yours. Hak. (Br.) 41, 19

or a paronomastic paraphrasis (see page 450):

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ الْحَمِيدَةِ	on one pleasant summer night. Maz. (Zy.) 10, 2
شَاعِرٌ فَرَنَسِيٌّ مِنْ شُعَرَاءِ الْقَرْنِ السَّابِعِ عَشَرَ	a seventeenth century French poet. Manf. sha'. 7, 3
دَخَلَ إِذْ ذَاكَ عَيْدٌ مِنْ عِبِيدِهِ	At this moment, one of his servants entered. Gibr. I, 63, 10
فِي عِمَارَةٍ قَدِيمَةٍ مِنْ عِمَارَاتِ شَارِعِ مُحَمَّدٍ عَلِيٍّ	in an old building on the Mohammed 'Ali street. Kam. (Zy.) 4, 16

B Determination by a following genitive is a strict one only when the noun in the genitive case is itself defined,

a) either as a proper name:

كَأَهْرَامِ مِصْرَ	as the pyramids of Egypt. Tai. (Zy.) 9, 29
كِتَابُ سُورَانَ	Susan's letter. Manf. mag. 29, 15
مَوْلِدُ مُحَمَّدٍ	Mohammed's birth. Hai. sir. 108, 14
أَبْنَاءُ مُحَمَّدٍ	Mohammed's sons. Hai. sir. 128, 4

b) or by the definite article:

- طَبْعَةُ هَذَا الْكِتَابِ the edition of this book.
Hai. sir. 25,2
- فِي بَابِ الْهَيْكَلِ at the door of the temple.
Gibr. II,20,1
- بَنَاتُ الْبَحْرِ The mermaids. Gibr. II,107,1
- عَنْصَرُ الْأَتْرَاكِ the Turkish element.
Amin zuh. I,3,3
- مَوْضُوعُ هَذَا الْجُزْءِ the subject of this part.
Djir. tar. I,12,10
- إِنَّ فَصْلَ الرَّبِيعِ فَصْلُ الْحُبِّ Spring is the season of
love. Manf. mag. 5,15

c) or by a suffixed personal pronoun:

- عَوَاقِبُ حَبْلِهِ the consequences of his
ignorance.
Q. Amin (Zy.) 5,24
- أَزْهَارُ حَدِيقَتِهِ the flowers in his garden.
Manf. mag. 6,12
- يُصْغِي لِأَحَادِيثِ وَالِدَيْهِ He listened to his parents'
conversations.
Gibr. I,90,7
- فِي طَورٍ مِنْ أَطْوَارِ حَيَاتِهِ during one phase of his
life. Hus. ayy. I,148,3
- دَيْنُ أَبِيكَ your father's debts.
Hus. ayy. I,152,8

d) or by another genitive:

- طَلَبَةُ جَمِيعِ الْمَدَارِسِ الْعَلِيَا the students of all the
colleges. Hai (Zy.) 14,8
- أَكْثَرِيَّةُ أَبْنَاءِ الْأُمَّةِ the majority of the lower
class. Bat. (Zy.) 12,18

لِيُطْمِئِنَّ قَلْبَ وَالِدِي الْعُرُوسِ to set the minds of the
bride's parents at rest.
Mah. qah. 109,17

C When the noun in the genitive case is undefined, it determines its regent only generally and indefinitely. The first part could be considered as grammatically determined; the expression, however, is semantically indefinite. Thus, such expressions as أَشِعَّةُ قَمَرٍ or كَانَ مُدَرِّسَ لُغَةٍ إِنجِلِيزِيَّةٍ should not be translated as "beams of a moon" or "the teacher of an English language," but naturally, "moonbeams" and "an English teacher" (for exceptions see page 24):

رَكَبْنَا سَيَّارَةَ أَجْرَةٍ We took a taxi cab.
Tai. (Zy.) 9,16

كَانَ مُدَرِّسَ لُغَةٍ إِنجِلِيزِيَّةٍ He was an English teacher.
Mah. zuh. 18,13

رَجُلٌ دِينٍ a clergyman.
Nu'. liq. 38,16

هَلْ رَأَيْتَ فِي حَيَاتِكَ سَاعَةَ كُوكُو؟ Have you ever seen a cuckoo
clock? Nu'. kan. 21,5

طَبِيبُ أَسْنَانٍ a dentist. Mah. zaq. 9,2

فِي لَيْلَةٍ صَيفٍ On one summer night.
Raf. nah. III,17,16

This indefiniteness is so strongly felt that a relative clause after such a construction will be asyndetically construed (see Vol. III):

كَأَشِعَّةِ قَمَرٍ دَخَلَتْ مِنَ النَّافِذَةِ as moonbeams coming through
the window.
Gibr. II,26,1

زَيْدٌ كَمَا لَا تَعْرِفُ لَوْنَهُ a water jar of indeterminate
color. Amin (Br.) 85,9

بِنَظَرَةٍ إِشْفَاقٍ لَا تَخْلُو مِنْ حَسَدٍ with a look of sympathy not
untinged with envy.
Tai. (Zy.) 9,35

كُلُّ كِتَابٍ قَرَأْتُ every book I have read.
Jabr. (Br.) 72,2

and an adjectival modification to the regent noun (*status constructus*) will not take the definite article (see page 28):

مِثْلَمَا يَتْرُكُ السَّيِّيرُ جَرَّةً خَمْرٍ فَارِغَةً as a drunkard leaves an
empty wine jar.
Gibr. I, 119,2

D On the other hand, the definition of the second part (the genitive) frequently must be interpreted not as a qualifying of this particular noun alone but rather as a qualifying of the expression as a whole (see page 13).

Thus سَاعَةُ الْكُكُو (Nu'. kan. 21,12) must not be translated as "the clock of the cuckoo," but "the cuckoo clock":

رَجُلٌ الدِّينِ the clergyman.
Nu'. liq. 40,8

فِنْجَانُ الْقَهْوَةِ the cup of coffee.
Gibr. III, 105,22

قَاعَةُ الْإِنْتِظَارِ the waiting room
Din (Br.) 60,1

هَلْ تَقْضِيَانِ شَهْرَ الْعَمَلِ فِي الْقَاهِرَةِ؟ Are you spending your
honeymoon in Cairo?
Mah. qah. 142,20

إِلَى أَطِبَّاءِ الْأَسْنَانِ to the dentists.
Gibr. III, 78,13

مَدْرَسَةُ الطِّبِّ the medical school.
Mah. zug. 9,2

The unity in such genitive constructions may become so strong that both nouns—in the construct state and in the genitive—can, for all practical

purposes, be considered equivalent to compound words, which are, in fact, alien to Arabic.¹⁸

Any further genitive determination of the governing noun has to be attached to the second part, i.e., the genitive, even though it should be understood as referring to the whole compound as such.

Thus, such an expression as *غُرْفَةُ مَنْأُو* (Nu'. kan, 67,15) must not be translated as "the room of his sleep," but simply "his bedroom."

مَحْفَظَةٌ نَقُودِي	my wallet. Tai. (Zy.) 3,22
كَاتِبُ سِرِّهِ	his [confidential] secretary. Raih. mul. 69,16
رَأَى الْقُرُوسَيْنِ مُقْبِلَتَيْنِ فِي مَلَابِسٍ عُرْسِيَّاهُمَا	He saw the two brides approaching in their wedding dresses. Manf. sha'. 200,8
حُجْرَةُ اسْتِقْبَالِهِ وَدَارُ كُتُبِهِ	his reception room and his library. Hus. ayy. I,143,4
غُرْفَةُ جُلُوسِي	my sitting room. Jabr. (Br.) 70,26
ثُمَّ مَضَى بِهِ إِلَى حُجْرَةِ نَوْمِهِ	Then he took him to his bedroom. Mah. qah. 112,23
التَّاجِرُ وَدَابَّةُ حِمْلِهِ	the merchant and his pack animal. Hai. sir. 72,4

E Some genitive constructions seem undefined even if the second part—the genitive case—is determined by the definite article (see page 13):

كَانَ يَلْبَسُ نَيْسَجَ الذَّهَبِ	He wore a golden garment. Hai. sir. 77,2
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18. Note, e.g.,

حِزْبُ رَأْسَالِي	capitalistic party. Mah. qah. 24,1
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derived from *رَأْسُ مَالٍ*, 'capital' as a compound word.

- عِنْدَمَا أَجِدُ طَالِبَ الْأَدَبِ — When I find a student of literature saying....
يَتَحَدَّثُ — Musa adab. 19,9
- أَنَّهُمْ يَمِطُونَهُ كَسِرِّ الْغَبِيرِ that they gave him scraps of bread.
'Aww. (Br.) 12,5
- عَضُو مَجْلِسِ الْإِدَارَةِ a member of the Board of Directors....
Kam. (Zy.) 14,22

This is always true when the first part of the genitive construction is an adjective (see page 109):

- كَمَا أَنَّهُ قَوِيٌّ الْأَثَرِ فِي Likewise it had a great influence on....
Hai. sir. 67,12
- كَانَ رَشِيدٌ بِكَ طَيِّبُ الْقَلْبِ Rashid Bey was a man of good heart and generous nature. Gibr. I, 108,3
كَرِيمٌ الْأَخْلَاقِ

F As we have already mentioned (see page 9), it is possible and, in fact, quite common for a genitive to become defined by another subordinate genitive. This gives origin to genitive chains which, at least theoretically, could be very long:

- بِتَسْمِيَةِ بَاقِي كُتَّابِ خُلَفَاءِ بَنِي with the naming of the remaining scribes of
الْعَبَّاسِ 'Abbasid caliphs.
at-Tabari¹⁹

The long chains are considered, with good reason, as detrimental to a lively style and are rare in modern Arabic; two, however, are still frequently used:

- عَلَى سَفَرِ كَاتِبِ الْمُحَامِي about the residence of the lawyer's secretary.
Tai. (Br.) 126,19

19. Quoted by Reck., *Arab. Synt.*, p. 137.

صَبَاحَ يَوْمِ الثَّلَاثَا
Tuesday morning.
'Aqq. (Zy.) 15,26

طَلَبَةُ جَمِيعِ الْمَدَارِسِ الْعُلْيَا
the students of all the
colleges. Hai. (Zy.) 14,8

Less frequently we find three:

رَئِيسُ أَرْكَانِ حَرْبِ الْجَيْشِ
the Chief of the General
Staff. Manf. sha'. 223,14

مِنْ الْقَصِيرِ مَعْرِفَةُ تَارِيحِ قِيَامِهَا
It is difficult to know
the history of its foundation.
Hai. sir. 85,13

مُؤَلَّفَاتِ كِبَارِ شُعْرَاءِ الْإِنْكِلِيزِ
the works of the great
British poets.
Kay. (Zy.) 27,10

and, rarely, four:

تَارِيحُ تَمَارِ عُقُولِ أَهْلِهَا
the history of its people's
intellectual achievements.
Djir. tar. I,16,3

In such cases, the governing noun, or rather the expression, will only be defined when the last genitive is defined:

سَمِعْتُ صَوْتَ سُقُوطِ جَسَدٍ
I heard the noise of a
body falling.
Hak. shl. 150,5

فَإِنِّي لَمْ أَتَزَوَّجْ لَا ابْنَةَ مَدِيرِ بَنْكٍ
وَلَا ابْنَةَ وَكِيلِ دَوْلَةٍ
for I had not married the
daughter of a bank director,
nor the daughter of any
undersecretary of state.
Kam. (Zy.) 4,26

There is a definite tendency to avoid long chains of successive genitives by using a prepositional construction:

بَسَرِ أَطْرَافِهَا وَالْأَعْضَاءِ الظَّاهِرَةِ مِنْ
بَدَنِهَا
with the veiling of the
limbs of her body.
Q. Amin (Zy.) 5,29

رَئِيسُ مَجْمَعِ فُؤَادِ الْأَوَّلِ لِللُّغَةِ الْعَرَبِيَّةِ The President of the Fu'ad
I Arabic Language Academy.
Kur. (Zy.) 28,1

غُرْفَةُ الْمُحَامِلِينَ بِمَحْكَمَةِ الْأَسْتِثْنَائِيَّاتِ The Advocates' Chamber of
the Appellate Court.
Kam. (Zy.) 4,1

A prepositional paraphrasing of the genitive construction must be used when the last noun in the construction refers to the entire expression rather than to just the immediately preceding noun, e.g., with titles of books²⁰:

فِي الْبُحْرَانِ الْأَوَّلِ مِنْ مَرْوَجِ الذَّهَبِ In the first part of
Mas'udi's *Mar'aj al-Dhahab*.
Djir. tar. I, 213, 16

كِتَابُ الْفَهْرِيسَتِ لِابْنِ النَّدِيمِ Ibn al-Nadim's *Kitāb al-Fihrist*.
Djir. tar. I, 9, 11

فِي الْأَدَبِ الْجَاهِلِيِّ لِطَهْ حُسَيْنٍ in Taha Husain's *Pre-Islamic
Literature*. Djir. tar. I, 124, 26

G The governing noun cannot be separated from the genitive it governs. This is still a strict rule which is only very rarely disregarded:

أَيُّ قَاهِرَةٍ أَعْنِي؟ ... الْقَاهِطِيَّةُ؟ Which Cairo do I mean? ...
... أَلْمَمْلُوكِيَّةُ؟ ... أَلْمَمْلُوكِيَّةُ؟ The [Cairo] of the Fatimids? ...
of the Mamlucs...of the
Sultans? Mah. zuq. 5, 2

(Also see page 102.)

20. Note the following:

هَذِهِ الْقِصَّةُ رَوَاهَا ابْنُ سَعْدٍ فِي Ibn Sa'd tells this story in
طَبَقَاتِهِ الْكُبْرَى his *Ṭabaqāt al-Kubrā*.
Haj. sir. 48, 14

and compare with:

الطَّبَقَاتُ الْكُبْرَى لِطَبَقَاتِهِ الْكُبْرَى *al-Ṭabaqāt al-Kubrā*, by M. Ibn
Sa'd. Haj. sir. 9, 16

Thus any adjectival qualification will follow the genitive:

رَئِيسُ الْوِزَارَةِ السَّابِقِ	the former Prime Minister. Kam. (Zy.) 4,3
قُوَّةُ أَرْوَاهِ الْوَحِيدَةِ	the only strength of Europe. Hak. (Zy.) 11,38
رَجُلٌ نَجْدٍ الْكَبِيرِ	the great man of Nejed. Raih. mul. 15,16
أَحَدُ أَصْدِقَاءِ سِيرَانَوِ الْخُلَاصِينَ	a true friend of Cyrano's. Manf. sha'. 15,5
تَحْتَ يَدِ الْأُخْتِ الْمَمْدُودَةِ	under his sister's out- stretched hand. Raf. nuh. I,87,16
فُرُوعُ أَشْجَارٍ ضَخْمَةٍ	thick tree branches. Hai. (Zy.) 14,12
فِي حَيَاةِ الْخَارِجِيَّةِ	in his public life. Amin (Zy.) 7,37
كُتُبُ الْأَدَبِ الْعَظِيمَةِ	great books of literature. Musa adab. 9,15

and it will follow at the end of a genitive chain:

سُكُونُ سَاعَةِ الظَّهِيرَةِ النَّامِ	the perfect calm of midday. Hak. (Zy.) 11,1
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(For a discussion of demonstrative determination, see page 29f.)

In these instances, since the adjectives modifying the genitive also follow it, there is no grammatical rule, but only the context, to distinguish the adjectives which modify the governing noun from the ones modifying the genitive if there is no difference in the gender or number:

مَدَنُ النُّهْجَةِ الْإِيطَالِيَّةِ	the cities of the Italian Renaissance (of "the Italian cities during the Renais- sance"). Jabr. (Br.) 71,7
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مَدِينَةُ بَحْرٍ الْفَايِرَةِ the ancient civilization
of Egypt (or "the civiliza-
tion of ancient Egypt").
Tal. (Zy.) 9,29

فِي صَحْرَاءِ بَحْرٍ الشَّرْقِيَّةِ in the deserts of Eastern
Egypt (or "in the Eastern
deserts of Egypt").
Djir. tar. I,47,27

In case of conflict between two adjectives when one modifies the governing noun and the other the genitive, the one referring to the genitive will immediately follow the noun which it modifies; thus it will precede the adjective that refers to the construct state:

تَارِيخُ اللُّغَةِ الْعَرَبِيَّةِ الْقَدِيمِ the early history of the
Arabic language.
Djir. tar. I,47,13

The demonstrative pronouns that modify the genitive will keep their position preceding the noun; they will thus be placed between the genitive and its governing noun (see page 43f.):

مَا سِرُّ هَذِهِ الْحَيَرَةِ؟ What is the secret of this
restlessness? Amin (Zy.) 7,3

أَتَمَنَّى لَوْ كُنْتُ أَعْرِفُ بِمِثْلِ
هَذَا الْحُبِّ I wish I could experience
a love like that.
Jabr. (Br.) 70,16

بَنَاتُ هَؤُلَاءِ الْعُلَمَاءِ — The daughters of these
learned men....
Bat. (Zy.) 12,39

رَدَالَةُ هَذِهِ الْكَلِمَاتِ the meaning of these words.
Musa (Zy.) 2,2

H When a substantive has two different genitive determinations, it can be repeated before each genitive:

فِي كُتُبِ التَّارِيخِ وَكُتُبِ الْأَدَبِ in the history books and
the literature books.
Djir. tar. I,213,15

This repetition, however, is only necessary when one genitive determination is a suffixed pronoun, since Arabic has not developed an independent form for personal pronouns in the genitive case (see page 455):

- فِي شَأْنِهِ وَشَأْنِ الْمِهْمَةِ الَّتِي — about himself and about the commission which....
 Tai. (Br.) 123,13
- شَأْنُهُ كَشَأْنِ سَائِرِ الْمَجْتَمَعَاتِ it is in the same circumstances as all other societies. al-Hus. (Br.II)1,3

Compare with the following:

- هَذَا الْعَالَمُ لَيْسَ عَلَيْنَا This world is not ours.
 Hak. ahl. 68,3

When the nouns in the genitive case immediately follow each other or are separated only by the conjunctions *و* or *أو*, or the negative adverb *لا*, the repetition of the governing noun is usually omitted.²¹

- مَا سِرُّ هَذِهِ الْحَيَرَةِ وَهَذَا الْقَلْبِ وَالْإِضْطِرَابِ فِي جِيلِكُمْ؟ What is the secret of this unrest, this disturbance and confusion in your generation?
 Amin (Zy.) 7,3
- مِنْ غَيْرِ أَنْ تَنْتَظِرَ مِنْهُمْ كَلِمَةً عَطِيفَ أَوْ شُكْرَ but she did not expect a word of kindness or thanks from them.
 Ghur. (Zy.) 31,14
- عَتَوَانُ الْكَرَمِ وَالشَّرَفِ the sign of generosity and nobility. Manf. sha'. 48,5
- أَنَّ الْأَسْلُوبَ هُوَ ثَمَرَةُ الْعَقْلِ وَالْقَلْبِ That style is a product of intelligence and heart.
 Musa adab. 168,7

21. In this case there is usually no distinction between such expressions as "the books of history and literature" and "the books of history and the ones of literature."

إِنَّهِنَّ سَفِيرَاتُ الْعِلْمِ لَا الْهَوَى They are ambassadors of
knowledge, not of love.
Mah. qah. 5,18

also when the genitives are only separated by adjectives
of prepositional phrases that modify the genitive:

أَنْ يَسْمَعَ إِشَارَةَ الشَّاعِرِ أَوْ حَدِيثَ
الرِّجَالِ إِلَى أَبِيهِ وَالنِّسَاءِ إِلَى أُمِّهِ to hear the poet reciting
or the conversations of
the men with his father
or the women talking to his
mother. Hus. ayy. I,24,11

تَصَدَّرَ قُوَّةً لِي وَفَرَحَ لَا يَنْتَهِي unlimited source of strength
and joy for me.
Jabr. (Br.) 72,9

لَكِنَّهُ كَانَ ذَا شَرَفٍ فِي الْقَوْمِ وَقُضِلَ but he ranked high among
his people.
Hai. sir. 98,11

حِينَ ذَاتَ الْعَيْنَيْنِ الْخَضِرَاوَيْنِ Jean, with her two big green
الْوَايِقَتَيْنِ وَالشَّفَتَيْنِ الطَّمَعَتَيْنِ eyes and her lips colored
يَالَا حَمْرَ الْفَقْعِ red. Jabr. (Br.) 74,9

and even by a circumstantial clause:

كَانَ مَنظَرُهُمَا مَنظَرُ عَاشِقَيْنِ They looked like two lovers
يَتَغَارَلَانِ لَا قَرِيْبَيْنِ يَتَسَامَرَانِ flirting, not two relatives
chatting. Manf. mag. 12,18

When two genitives follow a noun and modify it dis-
tributively, the noun will be in the dual:

هُمَا مَذَرَسَتَا الشُّيُخِ وَالشُّبَّانِ The two are the old school
and the modern.
Mand. (Br.) 3,14

فِي رِحْلَتَيِ الْبُيُوتِ وَالصَّيْفِ travel in winter and summer.
Hai. sir. 81,22

قَصِيدَتِي النَّابِغَةِ وَالْأَعَشَى al-Nabigha's *qasida* and
al-A'sha's.
Djir. tar. I,105,12

كَأْسًا الْحُبِّ وَالشَّبَبَةِ The calix of love and that
of youth. Gibr. I, 64, 1

كَانَ هِرَقْلُ وَكِتْرَى يَوْمَئِذٍ عَلَى At that time, Heraclios
رَأْسِ دَوْلَتِي الرُّومَانِ وَالْفَرَسِ was head of the Byzantine
Empire, Khosrau of the
Persian. Hai. sir, 382, 12

I On the other hand, when two or more nouns have the same genitive determination, the genitive should be expressed after the first noun and repeated as a personal pronoun suffixed to each of the subsequent nouns:

مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ From the beginning of the
day to its end.
'Aww. (Br.) 11, 18

أَيْنَ تَكُنُ سَلَامَةُ مُوسَى بَيْنَ أَدَبَاءِ How does Salama Musa stand
الْعَصْرِ الْحَدِيثِ وَطَنَائِهِ؟ among the writers and learned
men of modern times?
Musa adab. 198, 8

هُمْ عِنْدِي أَقْبَحُ اللَّصُوفِ وَأَسْفَلُهُمْ ! In my opinion they are the
vilest and most despicable
thieves! Manf. sha'. 279, 5

عَنْ أَسْبَابِ الثَّوَرَةِ وَأَعْرَاضِهَا on the revolutions's causes
and goals. al-Raf (Zy.) 19, 16

Note the following, which have a suffixed pronoun as the genitive:

فِي وَحْدَتِي وَإِنْفِرَادِي in my solitude and isolation.
Gibr. III, 88, 3

ظَهَرَ أَثَرُ ذَلِكَ فِي عُلُومِهِمْ This influence becomes ob-
وَأَدَابِهِمْ vious in their sciences and
literatures.
Djir. tar. I, 214, 6

بَعْضُ مِنَ الْقُرَّاءِ كَانُوا تُسْرِفِينَ Some readers were extravagant
فِي إِطْرَافِهِمْ وَإِعْجَابِهِمْ in their praise and admiration.
Musa adab. 46, 3

The same rules apply to adjectives used as governing nouns (and thus in the construct state) (see page 107f.):

كِتَابٌ — أَسْوَدُ الْجِلْدِ ثَمِينَةٌ a book...with a black and expensive binding.
Tal. {Zy.} 9,46

(كَانَ) صَغِيرَ الشَّارِبِ جَمِيلَةً (He had) a small and handsome mustache.
Mah. qah. 108,8

(شَيْخًا) ضَخَمَ الصَّوْتِ عَالِيَةً (An old man) with a high, resounding voice.
Hus. ayy. I,141,2

طَوِيلُ الْعُنُقِ جَمِيلَةً long beautiful neck.
Hal. sir. 123,17

سَرِعُ الْخَطْوِ ثَابِتٌ quick and firm step.
Hal. sir. 123,19

and to elatives (see page 484):

كَانَ هَذَا الظُّمُّ أَحَبَّ أَطْوَارِ حَيَاتِهِ
بِكَ إِلَيْهِ وَآثَرَهَا عِنْدَهُ This aspect of his life was the one dearest to him and the one which influenced him most.
Hus. ayy. II,15,2

When two adjectives govern a plural noun, the genitive construction may be used as an apposition to the noun, with an appropriate suffixed pronoun following each of the adjectives (see page 107f.):

وَفِيهِ الْمَجَلَّاتُ الْعَرَبِيَّةُ أَكْثَرُهَا وَأَحْسَنُهَا And there you have most of the Arabic magazines and the best of them.
Raih. mul. 200,9

تَبَاعَ فِيهَا الْكُتُبُ جَدِيدُهَا وَقَدِيمُهَا in which new and old books are sold.
Hus. ayy. II,14,13

أَنَا أَغْفِرُ جَمِيعَ الذُّنُوبِ حَاضِرُهَا وَمَاضِيَهَا I forgive all offenses, new and old.
Manf. sha'. 254,12

The rule concerning the repetition of the genitive is at times disregarded:

- هُوَ أَغْنَى وَأَشْهَرُ دَيْرٍ فِي لُبْنَانٍ This is the richest and most famous convent in Lebanon. Gibr. I, 155, 20
- وَلَكِنْ فِي الْبَحْرَيْنِ مَعَهُدًا أَمْرِيكِيًّا
بِئْسَ الْأَصْلُ طِبِّيٌّ وَتَهْدِيئٌ الْعَمَلِ but in Bahren there is an American institution of a religious character but medical and educational in activity. Raih. mul. 200, 16
- لَعَلَّ أَغْرَبَ وَأَخْدَعَ الْأَرَاءُ الَّتِي — Perhaps the strangest and most deceptive of the opinions which.... al-Hus. (Br. II) 79, 15
- كَانَتْ الْكَوَاكِبُ كُلُّهَا فِي أَصْفَى
وَأَبْهَجِ أَحْوَالِهَا All stars were at their purest and happiest. Raih. (Zy.) 23, 38
- بَعْدَ ثَلَاثَةِ أَوْ أَرْبَعَةِ أَشْهُرٍ²² three or four months later. Mah. qah. 39, 6

§ 73 ADJECTIVAL ANNEXATION

Arabic frequently uses an adjective followed by a substantival determination in the genitive case, where we would normally expect an adjectival apposition to the noun.

A. The adjective actually has a substantival function and could be understood as expressing an abstract idea. It is always in the masculine singular (see page 64):

- فِي قَدِيمِ الزَّمَانِ once upon a time. Nu'. liq. 56, 15
- فِي مَخْتَلِفِ الْبِلَادِ in various countries. Sa'. (Zy.) 6, 11

22. Note that the first numeral can also be considered as grammatically undefined, thus ثَلَاثَةٌ; see page 385.

فِيمَا حَدَّثْتُكَ مِنْ قَدِيمِ التَّوَارِيخِ	in the old chronicles that I told you about. Hak. ahl. 42,11
لَيْسَ بِشَدِيدٍ السَّعَةِ وَلَا بِشَدِيدِ الضِّيقِ	neither very wide nor narrow. Hus. ayy. II,5,4
مِنْ غَرِيبِ الْأَثَرِ أَنْ —	The strange thing was that.... Hus. ayy. I,50,8; 76,14
مِنْ عَجِيبِ الْأَثَرِ أَنْ —	The strang thing was that.... Hus. ayy. I,107,2

However, in this type of construction it seems that the genitive governed by the adjective has to be defined. Thus, when the definite article is missing, the noun is defined by a suffixed pronoun that refers back to the governing noun of the adjective or to the noun to which the genitive construction refers:

كَانَ هَذَا الرَّجُلُ فِي مُتَوَسِّطِ عُمُرِهِ	This man was middle-aged. Hus. ayy. I,112,11
أَلَيْسَ جَلِيًّا أَنَّهُ اخْتَارَنِي لِعَظِيمِ ثِقَتِهِ بِي؟	Wasn't it obvious that he had chosen me because of his great confidence in me? Nu'. liq. 22,8

Adjectives used in this substantive function and followed by a genitive may also designate concrete ideas. Then they may be used in the plural:

صَفَارُ الْحَيَوَانِ تَرعى الْأَعْشَابَ وَتَبِيتُ فِي أَوْكَارِهَا آمِنَةً وَصَفَارُ الطَّيْرِ تَلْتَقِطُ الْبَذَرُ وَتَنَامُ بَيْنَ الْأَغْصَانِ مُغْتَنِبَةً	The little animals graze in the pasture and return safely to their sheds and small birds peck at the seeds and sleep satisfied among the branches. Gibr. II,150,7
صَفَارُ السَّمَكِ	small fish. Hus. ayy. I,12,11
كِبَارُ الرِّجَالِ	great men. Raih. mul. 28,14

(رَأَى) خَائِنًا مِنْ كِبَرَاتِ الْخَوَاتِينِ	(He saw) one of the important women. Raih. mul. 375,21
غَرَائِبُ التَّقَالِيدِ	strange customs. Mub. (Zy.) 22,11
ضَوَامِرُ الْخَيْلِ	lean horses. Raih. (Zy.) 23,15

B Adjectives, and participles used with an adjectival function, frequently take a determination in the genitive case. The adjective is then in agreement with its governing noun, although it logically refers to the genitive it governs.

In such constructions, the construct state is not considered as being defined by the following genitive case. In fact, as mentioned above, the genitive seems to be necessarily defined, either by the definite article or by an appropriate suffixed pronoun referring to the governing noun.

With adjectives:

كَانَ أَبِي رَحِمَهُ اللَّهُ كَبِيرَ الْقَضَاةِ الشَّرْعِيِّينَ فِي هَذَا الْإِقْلِيمِ	My father, may God have mercy on him, was chief magistrate of the Shari'a in this district. Raf. (Zy.) 20,2
كَانَتْ تَسِيرُ فِي كُلِّ صَبَاحٍ عَارِيَةً الْقَدَمَيْنِ رُتَّةَ الثَّوْبِ	She went walking every morning, barefooted and in worn clothes. Gibr. I,75,8
كَانَ فَتًى جَمِيلَ الصُّورَةِ شَرِيفَ النَّفْسِ طَيِّبَ الْقَلْبِ	He was a handsome young man of noble mind and good heart. Manf. sha'. 13,5
أَنْتَ شَدِيدُ التَّكْتُمِ	You are very secretive. Nu'. liq. 18,11
إِنَّ هَذَا الشَّابَّ حَدِيثُ السِّنِّ	This lad was very young. Hus. ayy. I,82,13
كَانَ رَشِيدُكَ طَيِّبَ الْقَلْبِ كَرِيمَ الْأَخْلَاقِ	Rashid Bey was a man of good heart and generous nature. Gibr. I,108,3

With participles:

كَعَصْفَرٍ كَسَّرَ الْجَنَاحَيْنِ as a bird with broken wings.
Gibr. I, 155, 13

وَقَدْ لَبِسَتْ شَيْلَا قَبِيضًا أَصْفَرًا
مَفْتُوحَ الْفُنُقِ Sheila wore a blouse with
an open collar.
Jabr. (Br.) 74, 7

أَنْ يَنَامَ مَكْشُوفَ الْوَجْهِ to sleep with his face un-
covered. Hus. ayy. I, 7, 3

وَقَفَ أَمَامَهُ مَكْتُوبَ الْيَدَيْنِ He stood before him with
crossed arms.
'Aww. (Br.) 11, 23

When the adjective or the particle is used as an appositive to a definite noun, it will take the definite article. Actually, this is not an exception to the general rule of the *status constructus* (see page 90). Strictly speaking, only a substantive can be definite or indefinite, defined or undefined; adjectives are defined only in a direct and formal relationship to the substantive. Therefore, when the adjective takes the definite article its determination is not changed, since that is based upon its relationship to its governing noun; the article in this case is no more than a formalism of the language.

Adjectives in apposition to a defined noun:

هَذِهِ الصُّورَةُ الْبِيزَنْطِيَّةُ الْآسُورُ this picture in the Byzantine
style. Gibr. II, 71, 1

أَيَّامُ الصَّيْفِ الرَّقِيقَةِ النَّسيمِ the summer days with gentle
breezes. Hal. sir. 496, 20

وَيْلَى عَلَى ذَلِكَ الْبَطْلِ الْأَبْيَضِ Woe unto that clean, well-
fed child, with nice clothes
السَّيِّئِ الْحَسَنِ الْبَرَّةِ الْأَتْنِي الشَّارَةِ and [all the] signs of ele-
gance! Raf. wah. I, 89, 14

Participles in apposition to a defined noun:

الطَّائِرُ الْمَكْسُورُ الْجَنَاحَيْنِ the bird with broken wings.
Gibr. II, 81, 2

الْجَمْعِيَّاتُ الْمُخْتَلِفَةُ الْغَايَاتِ	the societies with different aims. Ayy. (Br.) 31,16
ذَلِكَ الْفَتَى الطَّوِيلُ الشَّرِيفُ الْوَجْهَ	this tall young man with a bright face. Tai. (Zy.) 9,14
هَذِهِ الْجَوَانِ الْمُخْتَلِفَةُ الْأَنْوَاعِ	these girl slaves of different types. Amin duh. I,9,19

With the sound plural of adjectives and participles, the ending *ن* is dropped, as it is in the construct state of the plural, even when it takes the definite article:

نَحْنُ الْأُرُوبِيُّنَ الْحَدِيثِ النَّشْأَةُ —	we, Europeans, of [more] recent emergence.... Hak. (Zy.) 11,34
هَؤُلَاءِ الْفَسَّانُ الْكَثِيرُ الْمَالِ	these wealthy dissolutes. Raf. wah. I,96,2

§ 74 CATEGORIES OF MEANING EXPRESSED BY THE GENITIVE CONSTRUCTION

The original and basic meaning of the genitive construction is the idea of belonging in general. Like the other Semitic languages, Arabic has developed the possibility of manifold categories of meanings from this generality by applying the basic idea of belonging in material, logical, or temporal approaches, etc.

In doing so, it uses the genitive construction very much in the same wide range of meanings as those expressed by a nominal sentence (see Vol. I, § 4).

Thus a genitive can express

a) possession:

إِلَى قَرْيَةِ الشَّيْخِ عَبَّاسَ	to the village of Sheikh 'Abbas. Gibr. I,155,7
-----------------------------------	--

- نَظَرَ خَلِيلٌ إِذْ ذَاكَ إِلَى عَيْنَيْ مَرْيَمَ Khalil then looked into Maryam's eyes.
Gibr. I, 177, 9
- نَوَافِدُ مَكْتَبِ وَجِيهِ بَك the windows of Wajih Bey's office. Hai. (Zy.) 14, 6
- غُرْفَةُ إِسْتِيفَنَ Stephen's room.
Manf. mag. 85, 13

b) the fact of belonging to a group:

- (اللُّغَةُ الْعَرَبِيَّةُ) أَخَوَاتُهَا السَّامِيَّاتُ (Arabic language) its sister Semitic languages.
Djir. tar. I, 26, 26
- هَؤُلَاءِ السَّلَامُونَ مُهَاجِرُوهُمْ وَالْأَنْصَارُ — these Moslems, the Emigrants and the Helpers....
Hai. sir. 258, 9
- كُتَّابُ السَّبِيحَةِ the Christian authors.
Hai. sir. 9, 15

c) a partitive idea, as a logical concomitant:

- أَحَدُ أَصْدِقَاءِ سِيرَانُو الْمُخْلِصِينَ a true friend of Cyrano's.
Manf. sha'. 15, 5
- فِيهَا بَعْضُ الطَّعَامِ There was some food in it.
Hus. (Zy.) 25, 16
- عَلَى أَنَّ بَعْضَ النَّاسِ يَسْتَطِيعُونَ — But some people can....
Mah. zuq. 20, 5
- (أَرْبَعَةُ أَجْزَاءٍ) هَذَا أَوَّلُهَا (Four parts) This is the first. Djir. tar. I, 12, 9

d) as a modality of the partitive idea, the relationship between material and thing:

- كِسْرُ الْخُبْزِ scraps of bread.
'Aww. (Br.) 12, 4
- أَنْيَّةُ الْفِضَّةِ وَالذَّهَبِ utensils of silver and gold.
Manf. mag. 105, 5

كَسَلَا سِلِّ الذَّهَبِ like golden chains.
Hus. ayy. I, 44, 5

e) the relation of a noun toward its object,
derived from the idea of possession:

مَا يَجِبُ عَلَيْهِ — What one must know....
'Aww. (Br.) 11, 21

كَانَ آمُرُو الْقَيْسِ عِنْدَ مَقْتَلِ أَبِيهِ
غَائِبًا Imru' l-Qais was absent
when his father was murdered. Djir. tar. I, 108, 5

يَقُولُ لِقَاتِلِيهِ — saying to his killers....
Gibr. III, 23, 16

مُنَشِّئُو الرِّسَالِ the letter writers.
Djir. tar. II, 151, 1

f) and also the noun's relationship toward
its agent or subject:

أَخَذَ مِنْهَا كِتَابَ سُوزَانَ He took Susan's letter from
her. Manf. mag. 29, 15

قَصِيدَتِي النَّابِغَةِ وَالْأَعْشَى Al-Nabigha's *qasida* and
al-A'sha's.
Djir. tar. I, 105, 12

إِحْدَى رَوَايَاتِ الشَّاعِرِ الشَّهِيرِ
بَلْثَازَارِ بَارُو one of the plays by the
famous poet Balthazar Baro.
Manf. sha'. 18, 4

In this construction, Arabic has found a way to
express the agent with passive participles or verbal
adjectives that have a passive meaning (see page 416):

هَذَا الْجَسَدُ يَبْقَى أَبَدًا قَتِيلٌ
الشَّوْنِ وَالتَّفَرُّقِ This body will forever re-
main a victim of hope and
separation.
Gibr. II, 129, 11

هَذَا الْبَشَرِيُّ قَتِيلُ الْحَرْبِ This human being is a victim of war.
Gibr. II, 107, 12

أَلَسْتَ مَذُوبَ الْجَرِيدَةِ ؟ Aren't you the newspaper reporter?
Mah. qah. 93, 10

أَنَا الْقَلْبُ الْبَشَرِيُّ أَسِيرُ الْمَادَةِ
وَقَتِيلُ شَرَائِعِ الْإِنْسَانِ الْتَرَابِيِّ I am the human heart,
prisoner of substance
and victim of Laws of
earthly Man.
Gibr. II, 114, 13

عَقِيدَةٌ مَحْدُودَةٌ التَّعَالِيمِ a belief defined by teaching.
Amin duh. I, 59, 11

g) also the relationship between a quality and its possessor. In the *status constructus* this construction usually takes an abstract noun or an adjective with a substantival function, which has a qualitative meaning. It requires an adjectival modification in English:

عَلَيْهِمْ وَقَارٌ أَرْوَاحِهِمْ with reverent spirits.
Raf. (Zy.) 20, 22

حَسَنٌ مَعَالِمَتِهِ his noble behavior.
Hai. sir. 288, 16

إِنَّ أَبَاءَهُ مِنْ عُلُوِّ الْمَنْزِلَةِ His father has a high
rank. Raf. wah. I, 77, 1

يَا لَهَا مِنْ صَفَاقَةٍ وَجْهِ ! Such impudence!
Hak. sul. 89, 3

غَرَابَةُ آرَائِهِ his strange opinions.

أَنَّ لَيْسَ هُنَاكَ كَبِيرُ عِلَاقَةٍ that there was no great
contact between....
— بَيْنَ Amin duh. I, 1, 5

h) also the possessor and its quality:

مَاءٌ الْخَيْرِ !	Good afternoon! Mah. qah. 34,21
فَقَّةُ النَّحْسِ	the unlucky bottle. Hak. sul. 65,4

i) destination and content:

زِبْرُ مَاءٍ	a water jar. Amin (Br.) 85,9
مَثَلًا يَتْرُكُ السَّكْرُ جَرَّةَ خَمْرٍ فَارِغَةً	as a drunkard abandons an empty wine jar. Gibr. I,119,2
أَخَذْتُ لِفَافَةً رَافِعًا بِيَدِي فَنَجَّانَ الْقَهْوَةِ	I took a cigarette, lifting the cup of coffee with my hand. Gibr. III,105,12
لِتَمْلَأَ لَهُ جَرَّةُ الْمَاءِ	to fill the water jar for him. Manf. mag. 87,17

called j) an epexegetic, or explanatory relationship
or إِيضَافَةُ التَّفْسِيرِ by Arabic grammarians.²³

فِي مَدِينَةِ دَمَنْهَرٍ	in the city of Damanhur. Raf. (Zy.) 20,1
بِمَدِينَةِ طَرَسُوسَ	in the city of Tarsus. Hak. ahl. 12,5
سَجَرَةُ الْوَرْدِ	the rose bush. Raf. wah. I,16,3
بِكَلِمَةِ "لَا"	with the word "no." Raf. wah. I,41,13

23. In this category, the Arabic names for the days of the week could be included:

يَوْمُ الْاِثْنَيْنِ Monday	يَوْمُ الْاَحَدِ Sunday	يَوْمُ السَّابِتِ Saturday
يَوْمُ الْاَرْبَعَةِ Thursday	يَوْمُ الْاَرْبَعَاءِ Wednesday	يَوْمُ الْاَلْثَلَاثَةِ Tuesday
		يَوْمُ الْجُمُعَةِ Friday

(all Manf. sha'. 269-270)

كِتَابُ أَخْلَاقِ الْمُلُوكِ the book *Virtues of Kings*.
Amin duh. I,111,16

k) the relationship between a noun and its specification or determination:

نَظَرُ الْأَمَلِ the look of hope.
Gibr. I,159,10

قَنَادِيلُ الزَّيْتِ oil candles.
Maz. (Zy.) 10,14

رَكَبْنَا سَيَّارَةَ أُجْرَةٍ We took a taxi cab.
Tai. (Zy.) 9,16

فِي طَرِيقِ الْعَوْدَةِ on my way back.
Mah. qah. 143,9

The genitive which follows an adjective in so-called "improper annexation" (see page 109) usually has a determinative meaning:

هُوَ رَجُلٌ لُبْنَانِيٌّ الْأَصْلُ بَيْرُوتِيٌّ
الْمَوْلِدِ وَالْدَّارِ He was Lebanese by origin,
Beirutti by birth and resi-
dence. Gibr. I,107,12

كِتَابٌ — أَسْوَدُ الْجِلْدِ ثَمِينٌ a book...with a black and
expensive binding.
Tai. (Zy.) 9,46

فَتَى نَحِيلُ الْقَوَامِ جَمِيلُ الْوَجْهِ a slender, handsome young
man. Gibr. I,123,6

Frequently the adjective is used in a substantival function (see page 64f.):

فِي مَخْطَبِ الْبِلَادِ in various countries.
Sa'. (Zy.) 6,11

لِعَظِيمِ ثِقَتِي بِى because of his great con-
fidence in me.
Nu'. liq. 22,8

فِي قَدِيمِ الزَّمَانِ once upon a time.
Nu'. liq. 56,15

2) a temporal relationship:

فِي أَيَّامِ الْخَرِيفِ	on autumn days. Gibr. I, 156, 7
فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ	on a summer night. Maz. (Zy.) 10, 2
صَبَاحَ الثَّلَاثَةِ	Tuesday morning. Raih. mul. 36, 21
مَسَاءَ الْاِسْرِ	yesterday evening. Mah. zuq. 319, 3
صَلَاةُ الْفَجْرِ	the dawn prayer. Hus. ayy. 25, 33
نَوْمُ الْعَصْرِ	the siesta. Hus. ayy. 11, 38, 7
هَلْ أَنْتَ مِنْ مُتَخَرِّجِي هَذَا الْعَامِ؟	Were you graduated this year? Mah. qah. 108, 11

3) and a local relationship²⁴:

حَيَاةُ الْعِرَاقِ	life in Iraq. Bat. (Zy.) 12, 47
صَحْرَاءُ بَحْرِ الشَّرْقِيَّةِ	the deserts of Eastern Egypt. Djir. tar. I, 47, 27
وَادِي مَكَّةَ	the valley of Mekka. Hai. sir. 88, 22

When the noun designating time or place is determined by a suffixed pronoun which refers to the logical or grammatical subject of the action, it expresses the time or place in which the subject is at the moment of the action:

24. Compare with the following:

الْوَادِي الَّذِي تَقُومُ مَكَّةَ الْيَوْمَ بِهِ	The valley where Mecca is located today. Hai. sir. 89, 2
--	--

أَنْ يَّعُودَ إِلَى الْبَلَدِ فِي يَوْمِهِ	that he should return to the village the very same day. Tai. (Br.) 130,9
إِنَّ حَيَاةَ الْعِرَاقِ فِي غَدِهِ سَتَخْتَلِفُ عَنْهَا فِي أَمْسِهِ اخْتِلَافًا بَارِزًا	In the future, life in Iraq will be completely different from what it was in the past. Bat. (Zy.) 12,47
لَبِثَ طَوَالَ يَوْمِهِ مُفَكِّرًا	He thought all day. Mag. qah. 111,15
الْقُرُوشُ الَّتِي جَمَعَهَا طَوَلَ نَهَارِهِ	the piasters he had collected during the day. 'Aww. (Br.) 11,1

Hence, some expressions have taken on a rather adverbial nature:

نَهَضْتُ لِوَقْتِي	I got up without delay. Hak. yaum. 7,12
خَطَرَ لِي مِنْ سَاعَتِي أَنْ —	This very moment it has just occurred to me to.... Hak. sul. 38,12

n) and also measure or number:

ضَحَكَ مَلًّا شَدَقِيهِ	He laughed heartily [the filling of his jaws]. Ayy. (Br.) 27,3
سِيرَةٌ نِصْفِ سَاعَةٍ	a half an hour away. 'Aqq. (Zy.) 15,11
عَلَى مَسَافَةِ رُبْعِ سَاعَةٍ	a quarter of an hour away. 'Aww. (Br.) 10,11
بَعْدَ فَرَاقٍ خَمْسَةِ عَشَرَ عَامًا	after a separation of fifteen years. Mah. qah. 56,13
بَعْدَ مَسِيرِ ثَلَاثِ سَاعَةٍ	after having walked for twenty minutes. Mah. qah. 73,12

Note the following:

ابْنِي مَاتَ فِي سِتِّينَ My son died at the age of
sixty. Hak. ahl. 94,4

§ 75 SPECIAL GENITIVE CONSTRUCTIONS

Some Arabic words that have meanings in a way related to the basic semantic aspects of the genitive construction when used in the construct state lose frequently their original meaning and are used either to paraphrase various adjectival constructions or to provide the language with greater possibilities of new semantic noun modifications.

§ 76 WORDS EXPRESSING A POSSESSIVE RELATIONSHIP

A صَاحِبٌ, "possessor," "companion," always followed by a definite genitive:

دَقِيَّانُوسُ صَاحِبُ عَصْرِ الشُّهَدَاءِ Dacianus, [the one] of the
age of martyrs.
Hak. ahl. 39,4

أَصْحَابُ هَذَا الرَّأْيِ مِنَ النَّصَارَى the Christians holding this
opinion.
Hai. sir. 6,13

أَنَّهُ صَاحِبُ الْإِرَادَةِ وَالرَّأْيِ
وَالْقُوَّةِ that he is the one who has
the will, opinion, and
strength.
Q. Amin (Zy.) 5,38

أَصْحَابُ الشَّهَادَاتِ the ones with diplomas.
Ayy. (Br.) 30,27

أَهْلُ الدُّنْيِ أَصْحَابُ الدَّكَاكِينِ
وَالْحَنَائِجِ the people of the cities,
the owners of stores and
factories.
Sak. (Zy.) 13,26

الْأَغْنِيَاءُ وَأَصْحَابُ الْبِمَارِ the rich and wealthy.
Bus. 'ala. II,186,18

أَصْحَابُ الْيَمِينِ ، أَصْحَابُ الشِّمَالِ	rightists. leftists. Hus. (Br.) 98,17 and 18
أَصْحَابُ الْمَعَلَّاتِ	the authors of the Mu'allaqat. Djir. tar. I,105,2
أَصْحَابُ الْحَقِيقَةِ	realists. Djir. tar. I,90,1
B أَهْلُ "people," "family":	
أَهْلُ الْمَدِينِ	the city dwellers. Sak. (Zy.) 13,26
ضَابِطٌ مِنْ أَهْلِ الْجَزِيرَةِ	a native officer of this island. 'Aqq. (Zy.) 15,29
هُمْ أَهْلُ الرَّأْيِ عِنْدَهُمْ	They are the ones whose opinion counts for them. Q. Amin (Zy.) 5,14
الْفَرَسُ أَهْلُ مَدِينَةٍ قَدِيمَةٍ	The Persians had an old civilization. Djir. tar. II,23,9
(هِيَ) تَفَعَّلَ عَلَى أَهْلِهَا الثَّرَاءُ الضَّخْمُ وَالْعَالُ الْكَثِيرُ	It brought great wealth to those who practiced it. Hus. ayy. II,11,13

C ذُو , originally demonstrative in meaning, has completely changed to become a particle of reference: "the one of...."

a) It can be used in both an attributive and a predicative function, governing a definite or an indefinite singular or plural substantive:

The particle may be used in the singular:

سَلِيمٌ ذُو حَسٍّ	Selim is very sensitive. Nu'. liq. 13,15
لَأَنَّهُ رَجُلٌ ذُو أَخْلَاقٍ عَالِيَةٍ	for he is a man of high qualities. Ayy. (Br.) 31,12
إِمْرَأَةٌ ذَاتُ جَمَالٍ غَيْرِ بَشَرِيٍّ	a woman of unearthly beauty. Gibr. II,106,9

جَيْنَ ذَاتِ الْعَيْنَيْنِ الْخَضِرَاوَيْنِ الْوَاسِعَتَيْنِ	Jean, with big, green eyes. Jabr. (Br.) 74,9
كُلُّ شَيْءٍ حَيٍّ	every living thing. Gibr. (Zy.) 8,2
بِقُوَّةِ هَذَا الرَّجُلِ ذِي الْقُوَّةِ	with the strength of this excellent man. Mah. zuq. 204,1
(صَاحِبَةِ) بَيْتِ ذِي طَائِقَيْنِ	a two story house. Mah. zuq. 30,7
كَانَ ذَا نَعَارٍ	He was wealthy. Hai. sir. 97,4
نَجْمٌ ذُو ذَنْبٍ	a comet. Hus. ayy. I,107,9
إِبْتَسَمَتْ إِبْتِسَامًا ذَا مَعْنَى	She smiled meaningfully. Nu'. liq. 43,2
أَنَّهَا ذَاتُ بَعْلِ	that she had a husband. Hai. sir. 86,20

Note the following adverbial expressions:

قَدْ رَفَعَ صَوْتَهُ عَنْ ذِي قَبْلُ	He raised his voice more than before. Gibr. I,146,10
أَكْثَرِمِنْ ذِي قَبْلُ	more than before. Gibr. III,106,12

and also in plural:

لَا أَرَى إِلَّا أَسْرَابًا مِنْ ذَوِي الْجَلَالِيبِ الزَّرْقَاةِ	I only see swarms [of people] with blue robes. Hak. (Zy.) 11,13
عِنْدَ ذَوِي الشَّانِ	with the influential people. Sib. (Br.) 116,20
ذَوُو الشَّانِ	the influential people. Sib. (Br.) 118,5
قَدْ يُصْبِحُونَ هُمْ أَنْفُسَهُمْ ذَوِي الشَّانِ	Perhaps they themselves will become influential. Sib. (Br.), 116,20

ذَوَاتُ الْأَرْبَعِ	the quadrupeds. Hus. (Br.) 100,13
أَقَارِبِي ذَوُو أُسْرِ	My relatives have families. Mah. zuq. 24,10
بَنَاتُ الْيَمْرِ ذَوَاتُ الشَّعْرِ الذَّهَبِيَّةِ	the mermaids with their golden hair. Gibr. 11,107,3

However, only the masculine plural forms (ذَوُو، ذَوُو) take a suffixed pronoun:

يَطْلُبُونَ مَالًا مِنْ ذَوِيهِمْ فِي بِلَادِ	asking for money from their relatives in Egypt. 'Aqq. (Zy.) 15,21
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b) The feminine singular form, ذَاتُ, used as a noun with the abstract meaning of "essence" or "substance," is used in two different functions:

1) as an indefinite particle, in the accusative and followed by an undefined noun with a meaning related to time:

ذَاتَ يَوْمٍ	a certain day. 'Aww. (Br.) 12,7
ذَاتَ مَسَاءٍ	a certain evening. 'Aww. (Br.) 16,16
ذَاتَ لَيْلَةٍ	a certain night. Hak. ahl. 45,8

2) as a reflexive particle:

قُلْتُ فِي ذَاتِي	I told myself. Gibr. 1,112,4
كَمَنْصَرٍ سَتَقِلُّ قَائِمٍ بِذَاتِهِ	as a free and independent element. Qud. (Br.) 4,18
تَجِدُ ذَاتَهَا فِي مَنْزِلِ رَجُلٍ —	She finds herself in the house of a man.... Gibr. 1,107,7

مَعْرِفَةُ الذَّاتِ	self knowledge. Gibr. III,96,2
عَلَيَّ أَنْ أَعْرِفَ ذَاتِي وَأَعْرِفَهَا تَمَامًا	I must know myself and know myself completely. Gibr. III,96,13

It can also be used as an expression of emphatic identification:

فِي يَئِكَ اللَّيْلَةِ بِالذَّاتِ	on that very night. Idr. (Br.) 82,8
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Note the following idiomatic expression:

فَصَلَ ذَاتِي عَنْ ذَاتِي	[which] pierced my innermost heart. Gibr. I,45,3
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§ 77 NAMES OF FAMILIAL RELATIONSHIP

Certain words which express familial relationships when in the *status constructus* within a genitive phrase may also be used simply to state a general idea of belonging.

The most frequently used are:

A أَبْنَاءُ, "son," and ابْنَةٌ, "daughter":

أَبْنَاءُ الشَّامِ	the people of the north. Taq. (Zy.) 3,1
بَنِي قَوْمِنَا	My countrymen! Zay. (Zy.) 16,10
إِنَّمَا الْأَلْفِيَّةُ لِلْأَزْهَرِيِّينَ لَا لِلْبَنَاءِ الدَّارِسِ	The <i>Alfiyya</i> is something for the students of al-Azhar, not for those of the schools. Hus. ayy. I,77,13
تَارِيحُ تَعَارِ عُقُولِ أَبْنَائِهَا	the history of its peoples' intellectual achievements. Djir. tar. I,16,3

B أَخٌ, "brother," and أُخْتٌ, "sister":

سَمِعْتُ — أُمَّةً تَرَدَّدُ فِي جَوِّ
الَّيْلِ ثُمَّ تَلَّتْهَا أُخْتُهَا وَأُخَوَاتُهَا

I heard...a groan resounding
in the night, then another
followed it and still an-
other. Manf. (Zy.) 30,9

إِنَّ فِيهَا تَهْضَةً تُقَارَنُ أُخَوَاتِهَا
فِي الْكُوَيْتِ وَفِي الْعِرَاقِ

The progress there can be
compared with that in
Kuwait and Iraq.
Raih. mul. 200,8

C أُمٌّ, "mother":

أُمَمَاتُ الْجَرَائِدِ

the main newspapers.
Raih. (Zy.) 27,15

§ 78 WORDS MEANING "TOTALITY," "PORTION," "DIFFERENCE," "LIKENESS," ETC.

Some Arabic words with the abstract significance of "totality," "portion," "difference," "likeness," etc., have become so closely related to their genitive construction that they have lost much of their original meaning in order to modify that of their subordinate genitive.

§ 79 كُلٌّ, "TOTALITY"

كُلٌّ is still used in Arabic with its original meaning in an independent position with a definite or indefinite function, either as a collective, "all":

وَإِنْ هَبَطْتُ مَكَانًا فَالْكُلُّ هَارِبُونَ
وَتَارِكُوهُ لِي

and if I were to settle
in any place, everyone
would flee and abandon
it to me.

Hak. ahl. 80,11

فَإِذَا الْكُلُّ بَاطِلٌ Lo, everything is vain.
Gibr. II,153,3

وَعَلَى كُلِّ in spite of it all.
Jabr. (Br.) 69,23

يَوْمَ الثِّيَابِ الْجَدِيدَةِ عَلَى الْكُلِّ A day when everyone wears
new clothing making them
feel that....
إِشْعَارًا لَهُمْ بِ— Raf. wah. I,30,8

or with a distributive meaning, "each":

أَخَذَ كُلُّ عَلَى عَاتِقِهِ أَنْ — Each took it upon himself
to.... Ayy. (Br.) 29,19

ذَهَبَ كُلُّ إِلَى فِرَاشِهِ النَّاعِمِ Each went to a comfortable
bed. Gibr. II,147,15

However, كُلُّ is commonly followed by a genitive,
with which it becomes a semantic unity to the extent
of taking different meanings according to the nature
of the genitive.

Syntactically, كُلُّ exerts two different functions:

A a governing function, when followed by a noun.

B an appositive function, when followed by a
suffixed pronoun which refers to the governing part
in the apposition.

A كُلُّ in a governing function can be followed by

a) a defined, singular substantive and mean
"whole," as a qualitative totality:

أَنْتَ تَلْعَبُ كُلَّ الْوَقْتِ You play all the time.
'Aww. (Br.) 11,18

كُلُّ ذَلِكَ All that. Hus. ayy. I,71,1

جَرَى كُلُّ ذَلِكَ All that took place.
Gibr. I,130,9

الرَّأَةُ كُلُّ الرَّأَةِ The woman, the whole woman....
Hus. ayy. II, 57, 14

In this construction كُلُّ is frequently in the adverbial accusative in a paronomastic expression (see page 448):

إِنْ تَارِيخَهَا فِيمَا قَبْلَ ذَلِكَ
غَائِبٌ كُلُّ الْغُيُوبِ Its history previous to
that time is completely
unknown.
Hai. sir. 85, 20

التَّسْلِيمُ لِقَضَائِهِ كُلِّ التَّسْلِيمِ
the most complete surrender
to His will.
Hai. sir. 88, 19

(كُنَّا) نُؤْمِنُ بِهِمَا كُلِّ الْإِيمَانِ
We believed firmly in them.
Amin (Zy.) 7, 9

كَانَتْ حَيَاتُهَا آاجْتِمَاعِيَّةً
مُخْتَلِفَةً كُلِّ الْإِخْتِلَافِ Their social lives are
completely different.
Amin duh. II, 4, 22

b) a defined plural substantive or collective noun, and mean "all" as a quantitative totality:

فِي كُلِّ الشُّؤْنِ in all matters.
Amin duh. I, 173, 12

كُلُّ هَذِهِ الْأَصْوَاتِ all these voices.
Hus. ayy. II, 43, 7

كُلُّنَا نَذْهَبُ مَعَكَ All of us are going with
you. Manf. sha'. 75, 2

أَنَّ هَذِهِ الْعَوَامِلَ هِيَ بَعْضُ
أَسْبَابِ الثَّوْرَةِ لَا كُلُّهَا that these factors are only
some of the causes of the
revolution, not all of them.
al-Raf. (Zy.) 19, 42

كُلُّ أَسْبَابِ الْعَيْشِ all the reasons for living.
Manf. mag. 6, 10

c) an undefined, singular noun, with a distributive meaning: "every," "each":

اِخْتَفَى كُلُّ شَيْءٍ حَوْلَهَا	Everything around them disappeared. Tal. (Zy.) 34,48
وَكَانَ يَمُوتُ فِي كُلِّ يَوْمٍ جُوعًا وَعَطَشًا	and died every day of hunger and thirst. Gibr. I,114,2
الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ	The poet sees beauty in everything. Mang. mag. 199,4
فِي كُلِّ قَدِيدٍ نُورٌ	On each lamp was a light. Raf. (Zy.) 20,14
كُلُّ لَيْلٍ	every evening. 'Aww. (Br.) 12,15
كُلُّ فَرْشٍ يَنْقُصُ عَنِ الْخَمْسِينَ بَعْضًا	Every plaster reduced one blow of the fifty. 'Aww. (Br.) 11,21
عَلَى كُلِّ حَالٍ	in any case. Ayy. (Br.) 33,13

Note the omission of the article in the following:

كُلُّ خَمِيسٍ	every Thursday. Mah. qah. 12,10
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When followed by the genitive of an indefinite abstract noun, كُلُّ can also have a strongly qualitative meaning: "real," "true":

مِنْ قَرَأَ كُلَّ شَيْءٍ قُوَّةً هِيَ كُلُّ عَدْلٍ وَكُلُّ شَفَقَةٍ وَكُلُّ حَنَوٍ وَكُلُّ مَحَبَّةٍ	Above all, there is a Power, all justice and compassion, all tenderness and love. Gibr. II,144,1
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The distributive meaning of كُلُّ can be emphasized by using the expression كُلُّ وَاحِدٍ مِنْ, "every one of," "each of":

لِكُلِّ وَاحِدٍ مِنْهُمْ أَغْنِيَةٌ يَرُدُّهَا عَلَى الْمُحْسِنِينَ	Each of them had a song which he repeated to the almsgivers. 'Aww. I,9,19
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فِي كُلِّ وَاحِدَةٍ مِنْ هَذِهِ الصَّلَوَاتِ in each of these prayers.
Hal. sir. 1,10

كُلٌّ has the same meaning:

وَقَدْ تَرَكَ كُلٌّ مِنْ جِرْجِي زَيْدَانَ
وَفَرَحَ أَنْطُونُ أَثَرَهُ فِي النَّهْضَةِ
الْبُصْرِيَّةِ and both Jirji Zaidan and
Farah Antun left their
mark on the Egyptian
renaissance.
Musa (Zy.) 29,14

دَخَلَ كُلٌّ مِنْهُمْ بِحِمْلٍ نُسْخَةٍ
مِنَ الْآهْرَامِ Every one of them came in
carrying a copy of the
al-Ahrām. Kam. (Zy.) 4,40

الرَّأْيُ أَنَّ تَحْتَفِرَ كُلٌّ مِنْكُمْ حُفْرَةً
The best thing is for each
of you to dig his own hole.
Hus. 'ala. 1,21,7

d) كُلٌّ may also be followed by a pronominal
relative clause:

ذَلِكَ كُلُّ مَا أُرِيدُ مِنْكَ That is all I want from
you. Manf. mag. 200,4

كُلُّ مَا أَتَطَيَّفُهُ هُوَ أَنْ — All I can do is....
Qud. (Br.) 49,9

سَمِعْتُهَا مِنْ كُلِّ مَنْ لِقَيْتُهُ [which] I heard from every-
body I met.
Din (Br.) 58,7

(For a discussion of كَلَّمَا, see Vol. III.)

B When the preposition and the specification
introduced by it are omitted, the expression functions
as an apposition to a noun already mentioned or easily
understood:

وَقَفَ الطَّرَفَانِ كُلٌّ عِنْدَ رَأْيِهِ and each side held its own
opinion. Ayy. (Br.) 2,14

يَهْرَبُونَ كُلٌّ وَاحِدٌ إِلَى صَوْبٍ Each [of them] fled in a
different direction.
'Aww. (Br.) 14,16

عَلِّمَهُمْ حَفَرَ الْقُبُورِ وَأَعْطِ كُلَّ وَاحِدٍ رَفْشًا Teach them to dig graves and give each a spade.
Gibr. III,11,18

كُلُّ used as an appositive to a noun, to which it refers by means of an appropriate suffixed pronoun, expresses a qualitative totality, "whole" (see page 125):

أَيْنَ الْحَقِّ مِنْ ذَلِكَ كُلِّهِ؟ Where is the truth in all this? Hai. sir. 115,15

كَانَ صَاحِبُنَا يَخْضِي بَيْنَ هَذَا كُلِّهِ شَرْدَ النَّفْسِ Our friend used to go through all this with a confused mind. Hus. ayy. II,4,20

قَدْ حَمَمْتُ الْقُرْآنَ كُلَّهُ حِفْظًا I had memorized the whole Koran. Raf. (2y.) 20,1

الْعَمْرُ كُلُّهُ كَانَ صَوْمًا طَوِيلًا عِنْدَهُ His whole life was a long Lent for him.
Gibr. I,91,9

أَحْفَظُهُ الْأَلْفِيَّةَ كُلَّهَا فِي عَشْرَةِ أَيَّامٍ He made him memorize the whole *Alfiyya* in ten days.
Hus. ayy. I,78,7

نَهَضَتِ الْجَمَاعَةُ كُلُّهَا مِنْ الْفِرَاشِ They all [the whole group] got up from their bed.
Hus. ayy. I,10,5

After a plural noun or a series of nouns intended as the subject at the beginning of a sentence, كُلُّ may resume the idea distributively, becoming at the same time the grammatical subject. Thus, any verbal or nominal agreement may be with كُلُّ in the singular. Gender agreement, however, is usually with the logical subject of the sentence.

(For a discussion of word order with compound tenses, see page 457.)

فِيهَا كَانَ الْيَهُودُ وَالنَّصَارَى وَبَنَاتُ الْأَصْنَامِ يَتَحَدَّثْنَ كُلُّهُنَّ عَنْ رَأْيِهِ In them, the Jews, the Christians, and the pagans all used to talk about their own beliefs.
Hai. sir. 116,14

- وَمَا تَزَالُ بِسَاءِ مَعَةٍ تَذَكَّرُ كُلُّ مِّنْهُنَّ
فِي الْقَتْلِ لَهَا أُمٌّ أَوْ أَخٌ أَوْ
زَوْجٌ أَوْ حَمِيمٌ The women of Mecca remem-
bered that each of them
had a son, a brother, a
husband, or a close friend
among the victims.
Hai. sir. 287,11
- صَارَ النُّجَّارُ وَالْبَقَّالُ وَالتِّلْمِذُ —
أَصَحَّ كُلُّ هَؤُلَاءِ يَقْرَأُونَ — Carpenters, grocers, stu-
dents...all these learned
[began] to read and....
Musa (Zy.) 2,29
- تَفَرَّقُوا فِي جَوَانِبِهَا الرِّقَاقُ جَمَاعَاتٍ
شُغِلَتْ كُلُّ مِّنْهَا بِشَأْنِهَا The friends went to the
corners in groups, each
group occupied with its
own problems.
Tai. (Zy.) 9,4

§ 80 كِلَا "BOTH (OF)"

كِلا is the *status constructus* of an old dual that is no longer used except in a genitive construction.²⁵

Governing a genitive dual of a definite noun or pronoun, it means: "both," "both of," "each of the two." The expression is considered to be singular, and thus adjectives or verbs agreeing with it will be singular:

- كِلَاهُمَا يَتَأَلَّقُ سَعَادَةً both of them radiating
happiness.
Jabr. (Br.) 74,10

25. That كِلَا is only used with a following genitive can be considered a consequence of its being in the construct state. It never takes a prepositional construction as كِذَا does. Thus, a distributive meaning is expressed with كِذَا, even when referring to two entities:

- كُلُّ وَاحِدَةٍ مِنْهُمَا Each of the two.
Hai. sir. 71,3

مَرَّتْ دَقَائِقُ وَكَلَانَا صَامِتٌ حَائِرٌ
مُفَكِّرٌ
Minutes passed, both of us were silent and troubled, thinking. Gibr. II,31,4

كَلَانَا كَانَ يَسْتَحِقُّ الْعِقَابَ
Both of us deserved the punishment. Hak. sul. 13,7

كِلَاهُمَا قَرِيبٌ مِنْ هَذَا الْعَالَمِ
الْمَجْهُولِ
Both of them are close to this unknown world. Qal. (Zy.) 21,2

عَادَ بِهِ أَبُوهُ إِلَى الدَّارِ وَكِلَاهُمَا
وَاجِمٌ حَزِينٌ
His father returned with him to the house, both of them silent and sad. Hus. ayy. II,181,4

كَلَّا agrees in gender with the genitive it governs; when it is followed by a noun, it is unchangeable in case:

فِي كِلَا حَالَتَيْنِ
in both cases. Amin (Br.) 89,6

مَا الَّذِي يَفْعُ لَوْ أَنَّهُ أَخَذَ
اللُّقْمَةَ بِكِلْتَا يَدَيْهِ ؟
What would happen if he took the morsel [of food] with both hands? Hus. ayy. I,19,9

بِكِلْتَا يَدَيْهِ
with both hands. 'Aww. (Br.) 20,5

But with a pronoun suffix, it changes in case:

وَلَكِنَّا نَحْسُ أَنَّ كِلَيْهِمَا غَرِيبٌ
عِنَّا
but we feel that they are both alien to us. Musa adab. 29,13

وَلَوْ أَنَّهُ أَثَرَأَ أَمَّا مِنْ هَذَيْنِ
الْأَثَرَيْنِ أَوْ كِلَيْهِمَا
and if it succeeds in achieving either of the two aims or both of them.... Hai. sir. 24,2

(قُوَّةُ الْغَرْبِ وَقُوَّةُ الشَّرْقِ) وَكَانَ
رِجَالُ الدِّينِ فِي كِلْتَابِهِمَا يَدُلُّونَ
الْجَاهِلُونَ
The religious men of both (the Western and Eastern powers) grant every assistance to.... Hai. sir. 71,4

§ 81 جَمِيعٌ "TOTALITY"

جَمِيعٌ can be used in an independent position with a general meaning, "all":

كَانَ الْجَمِيعُ إِنجِلِيزًا وَبُصْرِيَّينَ وَأَجَانِبَ يَنْتَظِرُونَ — All [of them], British, Egyptians, and foreigners, were waiting....
Hal. (Zy.) 14,3

It is, however, more frequently used with a following defined genitive plural or collective noun, to mean a quantitative totality:

كَانَتْ رَاحِلٌ مِثْلَ جَمِيعِ الْآرَامِلِ الْفَقِيرَاتِ — Rachel, like all the poor widows.... Gibr. I, 156, 5

أَيُّ أَمْرٍ جَعَلَكَ تَتْرُكُ جَمِيعَ هَذِهِ الْأَشْيَاءِ؟ What made you leave all these things?
Gibr. I, 161, 4

فِي جَمِيعِ طَبَقَاتِ الْأُمَّةِ in all classes of people.
Q. Amin (Zy.) 5, 20

جَمِيعُ الْأَنْبِيَاءِ all the prophets.
Amin duh. I, 55, 8

or as an appositive to a noun to which it refers by means of a suffixed pronoun:

كَانَ أَفْرَادُ ذَلِكَ الْفَصِيلَةِ جَمِيعُهُمْ مِنْ الْجَانِغُونِيِّينَ All in this company were Gascons. Manf. sha'. 9, 9
أَنَا ذَلِكَ الَّذِي أَجْتَمَعَتْ لَهُ هَذِهِ الْوَسَائِلُ جَمِيعُهَا I am the one who has all these qualities.
Manf. sha'. 48, 6

In the adverbial accusative, جَمِيعٌ frequently modifies a plural or collective noun, regardless of its position or function in the sentence (see page 189):

نَحْنُ جَمِيعًا ضِعَافُ الْبَصَرِ We are all short-sighted.
Hak. sul. 22, 1

صَاحَ الْمُثَلِّلونَ وَالْمُصَيِّقُونَ جَمِيعًا All the actors and musicians shouted.
Manf. sha'. 75, 1

أَنَّ أَشْرَافَ قُرَيْشٍ جَمِيعًا خَرَجُوا
— that all the noblemen of
the Koreish had left to....
Hai. sir. 259,18

كَأَيُّ يَوْمٍ أَلْقَى بَيْنَهُمْ جَمِيعًا
وَسَيِّئَ اللَّهِ Likewise it strengthens the
ties between them and God.
Amin (Zy.) 7,26

It may refer to a noun which is not expressed or easily understood:

كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ We all used to sleep on
the ground. Jabr. (Br.) 71,25

لِيَخْرُجُوا عَنِّي جَمِيعًا ! Get out, [all of you]!

— اتَّفَقُوا جَمِيعًا They all agreed on....
Ayy. (Br.) 29,13

Following a singular, جَمِيعٌ has a qualitative meaning of "whole":

أَلَا تَعْلَمُ إِنِّي أَعْرِفُ الْقَاهِرَةَ
جَمِيعًا ؟ Don't you know that I know
all of Cairo?
Mah. qah. 59,2

§ 82 أَجْمَعُ "ENTIRE," "WHOLE"

أَجْمَعُ and أَجْمَعُونَ are used like جَمِيعٌ .

They are, however, used only either as an apposition to a noun to which they refer by means of an appropriate personal suffix:

لَأَنْ يَحْمِلَ الرِّسَالَةَ لِلْعَالَمِ
أَجْمَعِ to bring the Message to
the entire world.
Hai. sir. ط, 13

or as a prepositional phrase introduced by **بِ** (see page 306):

هَلْ ذَهَبَ ذَلِكَ الْبَاضِي بِأَجْمَعِهِ؟ Has all this past gone completely?
Manf. mag. 175,5

They may also be used in the adverbial accusative, grammatically undefined (see page 186):

بَيْنَ نِسَاءِ الْعَالَمِ أَجْمَعِ among the women of the whole world.
Sa'. (Zy.) 6,48

مَا يَعْرِفُهُ النَّاسُ أَجْمَعِينَ what everybody knows.
Taq. (Zy.) 3,18

§ 83 **بَعْضُ** "PART," "PORTION"

A **بَعْضُ** can be used in an independent position with a meaning equivalent to an indefinite pronoun, "some":

جَعَلَ الْبَعْضُ يَرْقُصُونَ Some began to dance.
Jabr. (Br.) 75,16

أَنْكَرَ الْبَعْضُ وُجُودَهَا عَلَى الْإِطْلَاقِ Some absolutely deny it exists. Mand. (Br.) 2,8

B It is commonly used governing a collective or plural noun in the genitive case. **بَعْضُ** is then semantically equivalent to an indefinite adjective and can be understood as singular or plural, "some(one)," "some (people)."²⁶ It can also have a partitive meaning, "some of," "among."

26. The grammatical agreement with **بَعْضُ**, however, does not seem to depend on the logical idea of the number implied by the expression, whether it is singular or plural, e.g.,

فَرَّقَ بَعْضُهُمْ بَيْنَهُمَا وَقَالَ — Some make a distinction between the two and say....
Djir. tar. 1,210,3

أَنَّ هَذِهِ الْعَوَائِلَ هِيَ بَعْضُ أَسْبَابِ الثَّوَرَةِ لَا كُلُّهَا	that these factors were only some but not all of the causes of the revolution. al-Raf. (Zy.) 19,42
أَنَّ بَعْضَهُمْ أَضَافَ إِلَيْهَا قَصِيدَتِي النَّابِغَةِ وَالْأَعَشَى	that some add al-Nabigha's <i>qasida</i> and al-A'sha's to them. Djir. tar. I,105,12
عَلَى أَنَّ بَعْضَ النَّاسِ يَسْتَطِيعُونَ —	But some people can.... Mah. zuq. 20,5
بَعْضُ هَؤُلَاءِ السِّتَشْرِيقِينَ مُخْلِصٌ فِي بَحْثِهِ	Some of these Orientalists are sincere in their re- search. Hai. sir. 28,5
تُرْجِمَتْ بَعْضُ كُتُبِ أَرِسْطُوطَالِسِ فِي الْمَنْطِقِ وَفِيهِ	Some of Aristotle's books on logic and other subjects were translated. Amin duh. I,277,16
فِي بَعْضِ الْأَحْيَانِ	sometimes. Hus. ayy. II,53,2

It can also be followed by a genitive singular with the same meaning as above:

فِيهَا بَعْضُ الطَّعَامِ	There was some food. Hus. (Zy.) 25,16
حِينَ أَحَسَّ بِالْجُوعِ فِي بَعْضِ النَّهَارِ	when he felt hungry during the day. Tai. (Br.) 130,22
شَهْرٌ أَوْ بَعْضُ شَهْرٍ	a month or part of a month. Hus. ayy. I,66,8
(الَّذِينَ) ذُكِرُوا فِي بَعْضِ هَذَا الْحَدِيثِ	who were mentioned in this story. Hus. ayy. II,44,19
يَوْمًا أَوْ بَعْضُ يَوْمٍ	a day or [perhaps] a part of a day. Hak. ahl. 10,5
بَعْضُ الْوَقْتِ	for some time. Mah. qah. 57,5

بَعْضُ followed by شَيْءٌ, "thing," in the genitive case may also express a qualitative indetermination:

أَحْزَنَهُ ذَلِكَ بَعْضُ الشَّيْءِ That saddened him somewhat.
Hus. ayy. I, 56, 11

عَلَى أَنْ حَيَاتَهُ تَغَيَّرَتْ بَعْضُ الشَّيْءِ but his life changed somewhat.
Hus. ayy. I, 67, 7

فِي صَوْتٍ مُتَغَيِّرٍ بَعْضُ الشَّيْءِ with a voice somewhat altered.
Hak. ahl. 57, 3

The genitive after *بَعْضُ* is sometimes paraphrased by means of a prepositional phrase (see page 82):

بَعْضُ مِنَ الْقُرَّاءِ some of the readers.
Musa adab. 46, 3

بَعْضُ frequently introduces a pronominal relative clause with *لَ*, which functions as a genitive case (see Vol. III):

إِنَّهُ نَقَلَ إِلَى الْعَرَبِيَّةِ بَعْضُ مَا
فِي الْأَنْجِيلِ He translated some parts
of the Gospels into Arabic.
Hal. sir. 127, 15

لِيَرَى بَعْضُ مَا هُنَاكَ مِنْ
الْأَعَاجِيبِ to see some of the wonders
that were there.
Hus. ayy. I, 14, 2

لَقَدْ كَانَ الْوَحْيُ بَعْضُ مَا شَهِدَ
السَّلَامُونَ أَثْنَاءَ حَيَاةِ مُحَمَّدٍ The Revelation was [only]
a part of what the Moslems
witnessed during Mohammed's
life. Hal. sir. 42, 17

يُعَلِّقُونَ عَلَى بَعْضِ مَا جَاءَ فِي
مَقَالِي السَّابِقِ commenting on some parts
of my previous article.
Musa adab. 46, 2

C *بَعْضُ* can also be used with a suffixed pronoun which refers to a previously mentioned noun:

ذَهَبَ بَعْضُهُمْ وَشَكُونِي إِلَى الرَّئِيسِ Some of them went to the
Father Superior and com-
plained about me.
Gibr. I, 167, 16

وَقَدْ يَغَارُ مِنْهُ بَعْضُهُمْ and perhaps some of them
would be jealous of him.
Ayy. (Br.) 27,13

سَقَطَ بَعْضُهُ عَلَى صَدْرِهِ Some of it fell on his
chest. Hus. ayy. I,30,12

In a correlative paronomastic expression (see page 449), بَعْضُ has a reciprocal meaning, "each other." In the first part, بَعْضُ is an appositive to the subject or refers to the subject when it has already been mentioned; then it always takes a suffixed pronoun which refers to the noun. In the second part, بَعْضُ always remains grammatically undefined:

قَالَ بَعْضُهُمْ لِبَعْضٍ they said to each other.
Hai. sir. 297,18

فِي ظِلَامِ اللَّيْلِ يُنَادِي بَعْضُنَا
بَعْضًا In the darkness of night
we call to each other.
Gibr. III,73,3

وَالنَّاسُ يَهْشُونَ بَعْضُهُمْ فِي آذَانِ
بَعْضٍ The people began to whisper
to each other.
Gibr. I,130,4

أَخَذَ بَعْضُهُمْ يَقُولُ لِبَعْضٍ They began to say to each
other. Manf. sha'. 210,5

نَحْنُ نُوَدِّعُ بَعْضُنَا بَعْضًا We bade farewell to each
other. Gibr, II,146,10

نَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ They looked at each other.
Manf. mag. 26,16

This repetition, however, is not necessary in order to express the idea of reciprocity. In this case, the first part functioning as the subject or in apposition to it will be omitted; and the second will have the suffixed pronoun referring to the subject:

تُرَدِّدِينَ عَلَى سَامِعِ بَعْضِهِمْ
حِكَايَاتِ الْأَيَّامِ وَاللَّيَالِي retelling to one another
stories of the days and
nights. Gibr. I,154,5

خَيَّلَ إِلَيَّ أَنَّ الْأَمْوَاجَ تَتَحَاوَنُ
وَتَتَحَاوَنُ عَلَى بَعْضِهِمْ I imagine that the waves of
the sea are fighting against
each other. Raf. wah. 48,18

The correlative expression, when used with a singular suffixed pronoun, expresses a reflexive idea, "to oneself":

شَدَّ بَعْضُهُ إِلَى بَعْضٍ He pulled himself together.
Maz. (Zy.) 10,25

Note the correlative expression "(the) ones...(the) others," "some...others":

فَوَارِقَ هَائِلَةً بَيْنَ بَعْضِ الطَّالِبِينَ great difference between
وَبَعْضِهِمُ الْآخَرِ some lawyers and others.
Kam. (Zy.) 4,28

أَنكَرَ الْبَعْضُ — وَذَهَبَ الْبَعْضُ Some deny...others believe....
الْآخَرُ إِلَى — Mand. (Br.) 2,8 and 10

§ 84 "نَفْسٌ" "SOUL," "SPIRIT"

A *نَفْسٌ* is still frequently used independently in meaning and construction:

رَحِّمَكَ يَا نَفْسِ! Have mercy on me, my soul!
Gibr. II,128,1

لَعَلَّكَ تَجِدُ بَيْنَهَا عِقَافًا لِنَفْسِكَ You might find a remedy
الْحَائِرَةِ for your troubled soul
among them.
Hus. 'ala. I,5,16

and as a paraphrasis of a personal pronoun (see page 424):

27 إِنْ أُعْطِيَكَ مَا تَشْتَهُي نَفْسَكَ I'll give you anything
you want. Hak. sul. 19,3

B It is also frequently used as a word of emphatic identification, semantically equivalent to the English "self," "same," attributed then to persons and things alike,

a) either governing a definite noun in the genitive case:

27. For apodosis of a conditional clause, see Vol. III.

- فِي نَفْسِ بَيْتِهَا in her house itself.
Q. Amin (Zy.) 5,36
- لَسْتُ أَدْرِي كَيْفَ دَبَّ فِيْنَا نَحْنُ
الْحَاضِرِينَ نَفْسُ الشُّعْرِ فِي نَفْسِ
الْوَقْتِ I do not know how the same
feeling crept into the minds
of everyone present at the
same time.
Hak. yaum. 41,13
- مِنْ نَفْسِ مَدْرَسَتِهِ from the same school as he.
Ayy. (Br.) 31,25
- لِيَكُنْ نَفْسُ الْمَكَانِ ! Let it be the same place!
Mah. qah. 28,7
- نَفْسُ الْكِتَابَيْنِ يُدَلِّلَانَا عَلَى — The two books themselves
show us....
Amin duh. I,209,9
- بِنَفْسِ الْوَقْتِ at the same time.
Ayy. (Br.) 34,3
- b) or as an appositive to a definite noun
governing a suffixed pronoun which refers to the pre-
ceding noun:
- حَتَّى كَادَ هُوَ نَفْسَهُ يَنْسَى اسْمَهُ
الْحَقِيقِيَّ so that he himself almost
forgot his real name.
'Aww. (Br.) 9,6
- غَضِبَ كَثِيرُونَ مِنَ الْبَيْتِ الْعَبَّاسِيِّ
نَفْسِهِ Many of the Abbasids them-
selves became angered.
Amin duh. I,107,9
- مَنْ سَيَخْرُجُونَ مِنْ مَدْرَسَتِهِ
نَفْسِهَا among those who would be
graduated from the same
school.
Ayy. (Br.) 30,15
- تَدُلُّ فِي الْوَقْتِ نَفْسِهِ عَلَى — At the same time it proves....
Hai. sir. 100,22
- أَمَا هُوَ الْأَعْرَجُ نَفْسَهُ؟ Isn't it the lame boy him-
self? 'Aww. (Br.) 16,25

C نَفْس is also used as object of a verb and governing a suffixed pronoun which refers to the subject of the verb. نَفْس then has a reflexive meaning. The construction is used with transitive verbs which take the object in the accusative case:

كَأَنَّهُ يُرِيدُ أَنْ يَحْيِيَ نَفْسَهُ as if to protect himself.
Gibr. I, 111, 14

لَمْ يَزَلْ يُسَائِلُ نَفْسَهُ he went on asking himself.
Manf. mag. 13, 13

مَا نُعَانِيهِ نَحْنُ الَّذِينَ نَزَعَمُ أَنْفُسَنَا أَدَبًا وَشِعْرًا مِنَ الْجَهْدِ What we endure, we who call ourselves writers and poets.
Maz. (Zy.) 1, 2

and also with those verbs which take a prepositional phrase as the object:

قُلْتُ فِي نَفْسِي I said to myself.
Manf. mag. 101, 12

هَكَذَا قَالَ يَسُوعُ النَّاصِرِيُّ عَنْ نَفْسِهِ Thus spoke Jesus the Nazarene about Himself.
Gibr. I, 160, 12

كَانَتْ تَخْلُو إِلَى نَفْسِهَا سَاعَاتٍ طَوَالًا She was alone for long hours. Hus. ayy. I, 118, 11

(الثَّوْرَةُ) اسْتَعَرَّتْ فِي طَرِيقِهَا وَاثِقَةً بِنَفْسِهَا (The revolution) followed its course, confident in itself. Qud. (Br.) 54, 20

أَشَكَ الْأَعْرَجُ أَنْ يَضْحَكَ مِنْ نَفْسِهِ The lame boy almost laughed at himself.
'Aww. (Br.) 18, 1

also after verbal nouns:

حُبًّا لِأَنْفُسِنَا أَقْوَى مِنْ حُبِّنَا لِلَّهِ Our love of ourselves is greater than our love of God. Hak. ahl. 24, 12

Note the following expressions:

قَالَ فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ he told himself.
Hal. sir. 184, 1

أَنشَأَ يَقُولُ بَيْنَهُ وَبَيْنَ نَفْسِهِ He began talking to himself. Manf. sha'. 84,2

D Of special interest is the prepositional specification introduced by بِ , which in this usage frequently seems to lose its prepositional character and to become a simple expression of emphatic identification; thus, expressions such as أَتَى بِنَفْسِهِ must not be understood as "he came with his soul" or "with himself," but simply, "he came in person," "himself."

الَّذِي لَا يَهْرَبُ بِنَفْسِهِ يَهْرَبُ Whoever did not flee himself
أَمْوَالَهُ إِلَى الْخَارِجِ sent his money abroad.
Qud. (Br.) 53,17

حَتَّى خَبِرْتُ ذَلِكَ بِنَفْسِي until I myself experienced
that. Taq. (Zy.) 3,19

إِذَا ذَهَبْتُ بِنَفْسِي — if I went in person....
Kam. (Zy.) 4,36

لَا يَدُّ أَنْ يَأْتُوا بِأَنْفُسِهِمْ They must come in person
لِمَهْنَتُكَ to congratulate you.
Manf. sha'. 108,4

E نَفْسٌ may lose some of its emphatic identification, "-self," in favor of a simple likeness, "same" (in color, appearance, etc.):

فِي هَذِهِ الْفَرْقَةِ يَحْتَشِدُ صَبَاحَ كُلِّ Every day scores of law-
يَوْمٍ عَشْرَاتُ الْمُعَامِينَ يَلْبَسُونَ نَفْسَ yers meet in this chamber
الرُّوبِ وَيَجْلِسُونَ عَلَى صُفُوفٍ عَلَى نَفْسِ wearing the same gowns,
الْمَقَاعِدِ وَيَتَنَاوَلُونَ الْقَهْوَةَ أَوْ غَيْرَهَا sitting on the same easy-
مِنْ يَدِ نَفْسٍ خَادِمِ الْفَرْقَةِ chairs, and getting the
same coffee or something
else from the hand of the
same servant.
Kam. (Zy.) 4,9

F When the genitive following نَفْسٌ , or the suffixed pronoun attached to it, is a dual or a plural, the dual or plural of نَفْسٌ is generally used. The plural form is أَنْفُسٌ in this case:

- وَجَدَا نَفْسَهُمَا فِي بَيْتٍ أَرْضُهُ
مِنَ الصَّوَّانِ They found themselves in
a chamber whose floor was
made of flint.
Mah. qah. 74,2
- وَجَدَا نَفْسَهُمَا فِي حُجْرَةٍ
صَغِيرَةٍ مُسْتَطِيلَةٍ they found themselves in
a small, elongated room.
Mah. qah. 74,19
- الْعَرَبُ أَنْفُسَهُمُ the Arabs themselves.
Djir. tar. I,211,13
- أَنَّ الْأُمَوِيِّينَ أَنْفُسَهُمْ — that the Umayyads them-
selves.... Amin duh. I,3,3
- مَا نَعَابِيهِ نَحْنُ الَّذِينَ نَزْعُمُ
أَنْفُسَنَا أَرْبَاءَ وَشُعْرَاءَ مِنَ الْجَهْدِ What we endure, we who call
ourselves writers and poets.
Maz. (Zy.) 1,2

The plural, نَفُوسٌ , is also used with a reflexive meaning:

- أَنْتُمْ تَسْأَلُونَ نَفُوسَكُمْ الْآنَ you are now asking your-
selves. Gibr. I,188,14

After نَفْسٌ a reference to the expression may agree with it grammatically and, since نَفْسٌ is feminine, the agreement will be feminine (see page 153):

- فِي اللَّيْلِ أَرْكَعُ أَمَامَ نَفْسِي وَأَعْبُدُهَا At night I kneel before
myself and worship myself.
Gibr. III,14,5
- (عَاشَ) بَيْنَ اللَّوَمِ لِنَفْسِهِ (He lived) half blaming
and half excusing himself.
Hus. 'ala. II,154,21
- لِيَفْرَغَ لِنَفْسِهِ وَخَدَهَا to devote himself to his
own thoughts.
Hus. ayy. II,23,7

§ 85 عَيْنٌ "EYE"

عَيْنٌ is used in construction and significance analogous to نَفْسٌ.

It is found, however, only in apposition to a definite noun and governing a suffixed pronoun which refers to it:

فِي هَذَا الْبَهْوِ عَيْنِهِ in this very hall.
Hak. ahl. 46,1

فِي هَذِهِ اللَّحْظَةِ عَيْنَهَا At this very moment....
Ghar. (Zy.) 31,40

As a prepositional specification, عَيْنٌ, preceded by the preposition بِ, frequently is used to modify an indefinite noun:

كَانَ مَجْلِسُ الْجَمَاعَةِ لَا يَسْتَقِرُّ فِي
غُرْفَةٍ بِعَيْنِهَا مِنْ غُرَفَاتِهِمْ The social gathering did
not always take place in
the same room
Hus. ayy. II,32,4

حَتَّى إِذَا بَلَغَ مَكَانًا بِعَيْنِهِ
اتَّخَرَفَ إِلَى يَمِينٍ When he reached a certain
point, he would turn off
to the right.
Hus. ayy. II,35,10

حَتَّى إِذَا بَلَغَ مِنْ هَذَا الطَّرِيقِ
مَكَانًا بِعَيْنِهِ — When he reached a certain
point on the way....
Hus. ayy. II,5,1

الَّتِي تَتَحَرَّكُ فِي مَكَانٍ أَوْ بَيْتَةٍ
بِعَيْنِهَا which exists in a specific
place and environment.
Mand. (Br.) 4,19

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا
الْيَوْمِ وَقْتًا بِعَيْنِهِ He can't remember the exact
time during the day.
Hus. ayy. I,3,2

It can govern an indefinite relative clause introduced by the relative pronoun, لَ:

هَذَا عَيْنَ مَا قُلْتُ لَهُ That is exactly what I told
him. Hak. ahl. 78,5

هَذَا عَيْنَ مَا أُرِيدُ قَوْلَهُ That is exactly what I want
to say. Hak. ahl. 25,8

§ 86 مِثْلٌ "LIKENESS," "SIMILARITY"

مِثْلٌ is a substantive which because of its relative meaning is no longer used in an independent position, but only as a word of comparative identification. The comparison may be factual or qualitative.

A It can be used in an independent function with a defined noun, either singular or plural, following in the genitive case:

كَيْفَ تَرَكْتَ أَمْرًاكَ وَجِئْتَ فِي مِثْلِ هَذِهِ السَّاعَةِ؟
How could you leave your wife on such an occasion and come? Hak. ahl. 81,3

إِنَّ الرُّهْبَانَ لَا يَخْرُجُونَ مِنَ الدَّيْرِ فِي مِثْلِ هَذِهِ اللَّيْلِ الضَّعِيفَةِ
The monks will not leave the monastery on such a dreadful night. Gibr. I, 158, 17

أَتَمَنَّى لَوْ كُنْتُ أَعْرِفُ مِثْلَ هَذَا الْحَبِّ
I wish I could experience a love like that. Jabr. (Br.) 70, 16

هُوَ أَكْبَرُ مِنْ أَنْ يَتَعَتَّدَ عَلَى مِثْلِ هَذِهِ الْأُمُورِ
He was too important to be dependent on such matters. Ayy. (Br.) 29, 23

أُحِبُّ أَنْ أَسْأَلَ طَهَ حُسَيْنَ مِثْلَ هَذَا السُّؤَالِ
I would like to ask Taha Husain a similar question. Musa adab. 13, 3

مَنْ هُمْ فِي مِثْلِ ظُرُوفِي
Those who are in circumstances similar to mine. Kam. (Zy.) 4, 32

B مِثْلٌ can also be used as an appositive with a suffixed pronoun which refers to the governing noun in the apposition. This noun is frequently undefined:

أَحَظُّ مِنْ أَنْ يُؤَثِّرُوا فِي حَيَاةِ رَجُلٍ عَظِيمٍ مِثْلِهِ
too base to have any influence on the life of such a great man. Ayy. (Br.) 27, 6

أَنَا إِنْسَانٌ مِثْلَكَ
I am a man like you. Nu. liq. 78, 17

إِنَّ الْأَزْيَاءَ الْقَدَمَاءَ كَانُوا يَكْتُبُونَ
لِأَزْيَاءِ خَلِيهِمْ The ancient writers wrote
for authors like themselves.
Musa (Zy.) 2,12

وَاللَّهُ أَكْرَمُ مِنْ أَنْ يَضَيِّعَ عَلَى فَقِيرٍ
مِثْلِي مَالَهُ but God is too generous to
let a poor man like myself
lose his money.
Maz. (Zy.) 1,6

C مِثْلُ, in the adverbial accusative (see page 186f.)
functions as a preposition:

نَحْنُ فَقَرَاءُ يَا أَخِي وَلَكِنَّا نَحْيَا
أَمَامَ وَجْهِ الشَّمْسِ مِثْلَ جَمِيعِ النَّاسِ We are poor, my brother,
but we exist under the sun
as all men do.
Gibr. I,173,7

اجْمَعْ كَفْكَ مِثْلَ الْآنَ Make a fist as you're doing
now. 'Aww. (Br.) 15,17

وَلَا اتَّصَلْنَا بِالْعَالَمِ وَمَا فِيهِ مِنْ
لَذَائِدٍ مِثْلَ اتِّصَالِكُمْ and we did not have contact
with the world and its
pleasure as you do.
Amin (Zy.) 7,7

اللُّغَةُ الْعَرَبِيَّةُ تَعَرَّضَتْ لِهَذِهِ
الطَّوَارِيءِ مِثْلَ سَائِرِ اللُّغَاتِ الْحَيَّةِ Arabic reacts to these
factors as the rest of
the living languages do.
Djir. tar. I,43,10

لَأَنَّكَ كُنْتَ مِثْلَهَا جَمِيلَةً وَحَكِيمَةً
because you were as beautiful
and wise as she was.
Gibr. II,63,11

يُحَلِّقُ الْحُبُّ قَوْقَ الزَّمَنِ مِثْلَ
الْفَرَّاشَةِ قَوْقَ الْأَزْهَارِ Love flies over time like
a butterfly over flowers.
Hak. ahl. 172,11

It has the function of an adverbial conjunction
when it is in the adverbial accusative and followed
by a clause introduced by the adverbial relative لَ
(see Vol. III):

وَالنَّارُ فِي هَذَا الْمَوْقِدِ تَطْلُ
مِثْلَ مَا كَانَتْ تَعْدُ زَهَابِكَ مِثْلَمَا كَانَتْ
قَبْلَهُ and the fire on this hearth
will remain burning after your
departure as it was before.
Gibr. I,173,6

إِنَّكَ لَا تَعْرِفُ النَّاسَ مِثْلًا أَعْرِفُهُمْ
You do not know men as I do.
Hak. (Br.) 39,10

(النِّسَاءُ) نِسَاهُنَّ مِثْلًا نِسَاهُمْ
الرَّجُلُ فِي بِنَاءِ النُّهْضَةِ الْجَدِيدَةِ
They (women) are taking part
in the creation of the new
renaissance as men are.
Sa'. (Zy.) 6,36

D The use of the plural form, أَثَالُ, when the following genitive is in the plural or in a series of nouns, should be considered as a case of attraction in number within a genitive construction (see page 156). This attraction, however, as we have already seen in the preceding examples, is not necessary:

مِنْ عَلَمَائِهَا أَثَالُ الْأَصَمِيِّ
وَأَبِي زَيْدٍ
Among its learned men were
those such as al-Asma'i
and Abu Zaid.
Amin duh. I,408,18

وَلَمْ يَزَلْ يُسَائِلُ نَفْسَهُ أَثَالُ هَذِهِ
الْأَسْئَلَةِ
He went on asking himself
such questions.
Manf. mag. 13,13

لَدَيْنَا شُيُوخُ الْفَنِّ الْيَصَصِيِّ أَثَالُ
تَيْمُورٍ وَالْحَكِيمِ
Among us there are leaders
in the narrative art such
as Taimur and al-Hakim.
Mand. (Br.) 3,17

هَذِهِ كُلُّهَا وَأَمْثَالُهَا شُئُونٌ —
All these and others like
them were matters that....
Musa (Zy.) 2,10

Note that the basis of similarity introduced by مِثْلُ may be quite free:

الْفِضَّةُ وَالذَّهَبُ فِي أُورُشَلِيمَ
مِثْلُ الْحِجَارَةِ
In Jerusalem, silver and
gold are as [common as]
stones. Hak. sul. 39,11

§ 87 نَظِيرٌ "SIMILAR," "EQUAL"

نَظِيرٌ is used like مِثْلُ and with an analogous meaning:

إِنَّ الرَّاهِبَ فِي الدَّيْرِ نَظِيرُ الْجُنْدِيِّ فِي سَاعَةِ الْحَرْبِ	A monk in a monastery is like a soldier on the battlefield. Gibr. I,161,8
إِنَّهَا لَمَنْاسِبَةٌ تَارِيخِيَّةٌ لَا تُمَكِّنُ أَنْ يَبْنَى نَظِيرُهَا زَهْرٌ مِنْ الدُّهْرِ	That is an historical event such as no other age will see. Hak. ahl. 53,2
فَعَلَ الْخَدَّامُ كَأَنَّهُ نَظِيرُهُ	The other servants did likewise. Gibr. I,200,3
أَنْتُمْ نَظِيرُ أَشْجَارٍ عَارِيَةٍ مُثْقَلَةٍ بِثُلُوجِ الشِّتَاءِ	You are like bare trees burdened with winter snow. Gibr. II,144,5

Note that نَظِيرٌ is also used in the adverbial accusative, functioning as a preposition:

بَلَغَتْ يَوْمِيَّةٌ بِهَا ثَلَاثِينَ قَرِشًا — نَظِيرَ ثَلَاثَةِ قُرُوشٍ فِي عَمَلِهِ الْأَوَّلِ	His daily wages in it [the army] were thirty piasters...., compared with three at his previous job. Mah. qah. 42,11
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§ 88 "DIFFERENCE," "DIFFERENTIATION" غَيْرٌ

غَيْرٌ is an old substantive unchangeable in number and no longer used in an independent position. It has lost its substantival character to the extent that it cannot take any adjectival modification. A remnant of this character can still be seen in such cases as:

مَنْذُ أَيَّامٍ لَا غَيْرَ	no more than a few days. Nu'. liq. 70,11
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غَيْرٌ is commonly used:

a) governing a noun in the genitive case, defined or undefined, with a general meaning of "different from," "other than":

تُرْجِمَتْ بَعْضُ كُتُبِ أَرِسْطُوطَالِيْسٍ فِي الْمَنْطِقِ وَفَقِيرِهِ	Some of Aristotle's books on logic and other subjects were translated. Amin duh. I,277,16
--	--

- لَا أَفَكِّرُ فِي غَيْرِ السَّاعَةِ الَّتِي
أَكُونُ فِيهَا I thought only of the mo-
ment in which I was.
Maz. (Zy.) 10,1
- أَنَا بِحَاجَةٍ وَلَكِنْ إِلَى غَيْرِ الْمَالِ I am in need, but of some-
thing other than money.
Gibr. III,82,6
- هَلْ صَوْتُ كَمَنَاجِي غَيْرُ صَوْتِي؟ Is the voice of my violin
a different thing from my
own voice?
Nu'. liq. 12,8
- أَنَّ الْأَدَبَ الصَّغِيرَ وَالْأَدَبَ الْكَبِيرَ
غَيْرُ كِتَابِ الْيَتِيمَةِ that *al-Adab al-Saghīr* and
al-Adab al-Kabīr are works
other than *Kitāb al-Yatīmā*.
Amin duh. I,208,12
- أَنَّ الْخَمْسَ وَالْثَمَانِينَ مِنَ الْعُمُرِ
غَيْرُ الْخَمْسِ وَالْثَلَاثِينَ that eighty-five years of
age is not thirty-five.
Nu'. (Zy.) 33,26
- لِغَيْرِ سَبَبٍ سِوَى مُجَرَّدِ رَغْبَةٍ for no reason other than
his mere desire.
Q. Amin (Zy.) 5,12
- وَلَا أَشْعُرُ بِقَمَرٍ دَبِيبِ الْعُشْرَاتِ nor was I conscious of any-
thing save the creeping and
crawling of insects.
Gibr. I,167,20

It can also be followed by a pronominal relative sentence (see Vol. III), or an adjectival relative clause in a pronominal function (see Vol. III):

- لَأَنْتِي غَيْرُ مَا أَنْتَ because I am not you.
Nu'. liq. 79,1
- لِأَنَّ التَّعَالِيمَ الَّتِي يَسْمَعُهَا —
هِيَ غَيْرُ الَّتِي يَقْرَأُهَا فِي الْإِنْجِيلِ
وَحَيَاةُ الْمُؤْمِنِينَ — هِيَ غَيْرُ الْحَيَاةِ
الْجَمِيلَةِ الَّتِي — 28 —
For the teaching which he
heard...was different from
what he read in the Gospels,
and life of the faithful...
was not the beautiful life
which.... Gibr. I,90,9

28. On coordinated noun clauses introduced by ^{لِأَنَّ}أَنَّ, see Vol. III.

As we have seen in the preceding paragraphs, ^{غَيْرٌ} always introduces a differentiation between two objects or aspects of objects: "A is different from B." Whenever this differentiation refers to two aspects of one single object, the object must be reintroduced as a genitive governed by ^{غَيْرٌ}: "A is to B different than [A is] to C."

أَنَّهُ فِي السِّيَاسَةِ غَيْرُهُ فِي
الَّذِينَ that he acted differently
in politics than he did
in religious matters.
Raih. mul. 101,1

Note, however, the following use of ^{غَيْرٌ} مِنْ :

لِأَنَّ الْحَقِيقَةَ كَانَتْ تَحْتَوِي مِنْ
غَيْرِ الْيَوْمِ عَلَى ثَرَوَةٍ بِضْعَةِ أَلْفٍ
مِنْ الدُّلَارَاتِ For the wallet contained,
quite differently from to-
day, a fortune of some
thousands of dollars.
Tag. (Zy.) 3,23

b) or as an appositive to a noun and governing a substantive in the genitive case, with the same meaning or sometimes equivalent to the English prefix "non-":

لَا أَظُنُّ بِصَرِيًّا غَيْرِي حُلُمَ بِهَا I do not think that any
other Egyptian would dream
of it. Maz. (Zy.) 1,7
أَنَّ التَّوَالِي (التَّسْلِيمِينَ) غَيْرِ
الْعَرَبِ (الَّذِينَ) — That the Mawalis (the non-
Arab Muslims) who....
Djir. tar. II,23,14

With an appositive function and governing an adjective in the genitive case, it is equivalent to the English negative prefixes "un-," "in-," or simply equivalent to the negative adverb "not." In this position the adjective always agrees with the governing noun:

إِنَّ كَثِيرًا مِمَّا نُقِلَ مِنْ تَارِيخِ
بَنِي إِسْرَآئِيلَ غَيْرُ صَحِيحٍ Much of what is in the
history of the sons of
Israel is not true.
Amin duh. I,352,14

- أَثَرٌ غَيْرٌ قَلِيلٌ not a small influence.
Amin duh. I,3,16
- إِمرأةٌ ذاتُ جمالٍ غَيْرِ بُشْرِيٍّ a woman of unearthly beauty.
Gibr. II,106,9
- فِي عَوَالِمٍ غَيْرِ مَنْظُورَةٍ in invisible worlds.
Tai. (Zy.) 34,2
- كَانَ لَهُ فِيهَا عَادَاتٌ غَيْرُ مَقْطُوعَةٍ He had some unwritten laws
with it [the family].
Hus. ayy. I,36,7
- ذَلِكَ غَيْرُ سَهْمٍ الْآنَ That is unimportant now.
Jabr. (Br.) 71,23
- مَا كَانَ غَيْرَ طَبِيعِيٍّ عِنْدَكَ قَدْ
يَكُونُ طَبِيعِيًّا عِنْدَ غَيْرِكَ What is not natural for
you may be quite natural
for somebody else.
Nu'. liq. 78,12
- سَوْفَ تَأْتِي الْأَحْلَامُ الْعَذْبَةُ إِلَى
نَفْسِكَ غَيْرِ خَائِفَةٍ مِنْ هَيْبَةِ اللَّيْلِ Sweet dreams will come to
your spirit unafraid of the
terrors of night.
Gibr. (Zy.) 8,16

Note the following expression:

- أَوْدِيَّةٌ غَيْرُ ذَاتِ نَبْعٍ uncultivated valleys.
Hal. sir. 71,20

غَيْرٌ can be used in the accusative case as an adverbial accusative to deny a temporal, local, or circumstantial modification of an action:

- أَخَذَ مِنْ مَالِي غَيْرَ حَقٍّ He took money from me un-
justly. Hus. 'ala. II,33,11
- خَرَجَ الشَّابُّ غَيْرَ يَائِسٍ The young man went out with-
out despairing.
Ayy. (Br.) 32,4
- غَيْرَ عَالِمٍ بِأَيِّ كَلِمَاتٍ وَأَيِّ إِشَارَاتٍ
أَرْفُؤُ إِلَيْهِ الْبُشْرَى without knowing in what words
or signs I should give him
the good news.
Nu'. liq. 110,1

تَلَا الْخُطْبَةَ عَلَى أَبِيهِ غَيْرَ مَرَّةٍ He had read the sermon to his father more than once.
Hus. ayy. I, 83, 5

يَشْرَبُونَ الشَّايَ غَيْرَ بَعِيدٍ [They were] drinking tea not far from there.
Hus. ayy. II, 33, 14

أَطْرَقَ الْفَتَى غَيْرَ طَوِيلٍ The youth lowered his head a short while.
Hus. 'ala. I, 37, 12

and is therefore also equivalent to the preposition "besides":

كَانَ يَقِيمُ مَعَهَا غَيْرَ بَنَاتِهَا With them, besides their daughters, was 'Ali ibn Abu Talib.
Hai. sir. 139, 15

أَنَّ ثَمَّةَ سَبَبًا غَيْرَ الْجَهْلِ that there is another reason besides ignorance.
Hai. sir. 12, 7

غَيْرُ, in the adverbial accusative case, may introduce a noun clause with أَنَّ (see Vol. III) and has an adversative meaning, "but," "however":

غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ يَفْعَلَ ذَلِكَ But he, instead of doing so, went on insulting me.
Maz. (Zy.) 1, 27

غَيْرَ أَنَّهُ فِي وَسْعِي أَنْ آتِيكَ However, I can bring you some witnesses.
Din (Br.) 60, 15

غَيْرَ أَنْ شُعُورَ الدَّعْرِ لَمْ يَلَيْثَ أَنْ تُلَاشِيْ However, this feeling of consternation shortly disappeared.
Taq. (Zy.) 3, 25

مِنْ بَلِّكَ السَّاعَةِ إِلَى الْآنَ وَأَنَا أَحْفِرُ الْقُبُورَ وَالْحَدَّ الْأَمْوَاتِ غَيْرَ أَنَّ الْأَمْوَاتَ كَثِيرُونَ وَأَنَا وَحْدِي وَلَيْسَ مَنْ يَسْعِفُنِي Since that moment until now I have been digging graves and burying the dead. But the dead are numerous and I am alone and there is no one to help me. Gibr. III, 15, 4

غَيْرَ أَنِّي عِنْدَ خُرُوجِي تَذَكَّرْتُ — But, going out I remembered that.... Hak. ahl. 62,5

It can also be used as a prepositional phrase with an adverbial function (see page 86), usually with a meaning equivalent to the English "without"; the prepositions most frequently used in this construction are مِنْ and بِ:

كُنْتُمْ طَالِعِينَ مِنْ غَيْرِي؟ Were you going off without me? Hak. yau. 10,13

مِنْ غَيْرِ إِذْنٍ without permission.
Manf. mag. 11,6

كَشَجَرَةٍ بِغَيْرِ أَزْهَارٍ as a tree without flowers.
Gibr. III,71,17

فَهُمْ لَيْسَ لَهُمْ عَادَةٌ بِهَزِيمَةٍ وَلَا تَسْلِيمٍ مِنْ غَيْرِ قِتَالٍ for they were not used to defeat nor to surrendering without a fight.
Hai. sir. 375,23

قَدْ جَاوَزَ الْأَرْبَعِينَ مِنْ غَيْرِ شَكٍّ He was undoubtedly over forty. Hus. ayy. II,53,7

إِنَّ الْيَوْمَ — يَجِبُ أَنْ يَكُونَ آخِرَ يَوْمٍ مِنْ أَيَّامِ حَيَاتِي فَلَا خَيْرَ فِي حَيَاةٍ يَحْيَاهَا الرَّءُ بِغَيْرِ قَلْبٍ وَلَا خَيْرَ فِي قَلْبٍ يَخْفِقُ بِغَيْرِ حُبٍّ This must be the last day of my life, for a man's life is worthless without heart and with a heart beating without love.
Manf. mag. 11,4

But عَلَى can also be used in the same manner:

أَنِّي أَبْكِي عَلَى غَيْرِ شَيْءٍ that I am crying for no reason. Manf. mag. 6,6

تَكْرَهُ السَّيْرَ عَلَى غَيْرِ هُدًى It abhors undirected movement. Amin (Zy.) 7,13

Note the following expression:

فِي غَيْرِ ثِقَةٍ وَلَا إِيمَانٍ without confidence or faith.
Mah. qah. 21,15

The prepositional expression may also introduce a noun clause with **أَنْ** (see Vol. III), retaining the same meaning:

- | | |
|---|---|
| <p>دَخَلَ الْبَيْتَ تَوًّا مِنْ غَيْرِ أَنْ
يَصَافِحَنِي</p> | <p>He came into the house immediately without shaking hands. Nu'. liq. 23,3</p> |
| <p>إِنِّي أَفَكِّرُ بِوَسِيلَةٍ أَكْسِبُ بِهَا
رُؤْلًا مِنْ غَيْرِ أَنْ أَفْتَحَ خَمَّارَةً</p> | <p>I was thinking of some method to earn a few more dollars without opening a tavern. Din (Br.) 59,14</p> |
| <p>ثُمَّ يَقُولُ مِنْ غَيْرِ أَنْ يَنْتَظِرَ إِلَيْهِ —</p> | <p>Then he said, without looking at him....
Idr. (Br.) 79,23</p> |

§ 89 AGREEMENT WITH A GENITIVE CONSTRUCTION

An attributive adjective or a verb having a substantive modified by a genitive construction as its governing noun or subject can always agree in gender and number with the *status constructus* which, grammatically, is the governing noun.

Nominal agreement:

- | | |
|--|---|
| <p>بَعْضُ هَؤُلَاءِ الْمَسْتَشْرِقِينَ مُخْلِصٌ
فِي بَحْثِهِ</p> | <p>Some of these Orientalists are sincere in their research. Hai. sir. 28,5</p> |
| <p>أَمَّا النَّاسُ فَكُلُّهُمْ مَسْحُورٌ</p> | <p>As for mankind, all of it is enchanted.
Nu'. liq. 73,3</p> |
| <p>كُنَّا مَسْحُورٌ وَمَاجِرٌ</p> | <p>All of us are enchanted and enchanters. Nu'. liq. 79,13</p> |

Verbal agreement:

- | | |
|---|--|
| <p>فَرَّقَ بَعْضُهُمْ بَيْنَهُمَا فَقَالَ —</p> | <p>Some made a distinction between both of them, and said....
Djir. tar. 1,210,3</p> |
|---|--|

قَالَ بَعْضُكُمْ لِبَعْضٍ — You said to each other....
Gibr. III, 183, 8

كُلُّهَا يُحَدِّثُ عَنْهُ Everything speaks of him.
Nu'. kan. 16, 20

Frequently, however (especially when the governing noun is a modification of the idea expressed by the genitive, see page 92f), the idea is considered the most important element of the sentence, i.e., the logical subject; thus agreement is made with it rather than with the governing noun.

Nominal agreement:

كُلُّ امْرَأَةٍ فِي بَصْرَ مَحْزُونَةٌ
حِينَ تُرِيدُ Every woman in Egypt is sad
when she wants to be.
Hus. ayy. I, 25, 14

بِأَنَّ كُلَّ الْمَنَاصِبِ فِي دَائِرَتِهِ
شُغِلَتْ that all the positions in
his office were filled.
Ayy. (Br.) 32, 1

بَعْضُ الْفَتَيَاتِ مَحْظُوظَاتُ Some girls are fortunate.
Din (Br.) 64, 1

بَعْضُ الضَّبَاطِ طَوَالِ الْأَلْسِنَةِ Some officers are loquacious.
Din (Br.) 64, 2

جَمِيعُهُنَّ نَاطِرَاتٌ إِلَى عَشْتَرُوتَ All of them were looking
at Astartes.
Gibr. II, 70, 15

كُلُّهَا حَدِيثَةٌ الْقَهْدِ All of them are recent.
Amin (Br. II) 26, 3

Verbal agreement:

أَصْبَحَ كُلُّ هَؤُلَاءِ يَقْرَأُونَ All of them learned how to
read. Musa (Zy.) 2, 19

كُلُّهَا خَضَعَتْ لِلْحَكْمِ الْإِسْلَامِيِّ All of them accepted the
Muslim rule.
Amin duh. 1, 5, 13

وَكَاثَتْ كُلُّ مَعَادِنَةٍ تَبْدِيءًا أَوْ تَنْتَهَى بِنَفْسِ الْعِبَارَةِ	and every conversation used to begin or end with the same words. Din (Br.) 58,10
دَخَلَتْ سَائِرُ الْبِلَادِ الْعَرَبِيَّةِ فِي دِينِ اللَّهِ	The other Arabic nations accepted God's religion. Hai. sir. 77,8
اِهْتَزَّتْ بِهِ جَمِيعُ الْقُلُوبِ	It moved all hearts. Hai. (Zy.) 14,36
أَنْزُولُ جَمِيعِ سَرَاتِ قُلُوبِنَا وَأَحْزَانِ أَنْفُسِنَا بِدُونِ أَنْ — ؟	Do all the joys of our hearts and the sorrows of our souls end without...? Gibr. II,118,14
كُلُّهَا تُسَمَّى خَمْرًا وَكُلُّهَا مُحَرَّمَةٌ	All of them are called wine and all of them are forbidden. Amin duh. I,124,1
كُلُّهُنَّ يَرْفُلْنَ فِي الثِّيَابِ الْجَمِيلَةِ	They are all strutting about in new dresses. Mah. zuq. 35,18
وَلَمْ تَمُضْ سِوَى دَقَائِقَ مَعْدُودَاتٍ —	Only some minutes had passed.... Mah. qah. 34,13

Logical agreement is also usually employed with an elative followed by a genitive (see page 467):

وَلَا اسْتَيْقَظَتْ لَهُ أَقْلٌ رِكْرَى فِي ذِمِّي	and stirred not a ripple in my memory. Nu'. liq. 7,6
فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ جَاءَتْهَا فِي ذَلِكَ النَّهَارِ	Since it was for her the most precious gift that she received on that day. Nu'. liq. 29,3

§ 90 AGREEMENT WITHIN A GENITIVE CONSTRUCTION

Syntactically we cannot speak of actual agreement within a genitive construction, since the parts involved are either substantives or have a substantival

function and thus are not subject to agreement; furthermore, they are not in a coordinated position, so that any agreement of appositives is also excluded. However, in some cases there is a definite influence between the two parts of the genitive construction by a change of one in gender or number under the influence of the other term involved.

The governing noun can be modified by the noun it governs in regard to gender:

بِضْعَةٍ فُرُوشٍ	some piasters. . Maz. (Zy.) 10,15
بِضْعَةٍ أَيَّامٍ	some days. Kam. (Zy.) 4,37
أَيَّةٌ مَأْسَاةٌ؟	What tragedy? Hak. sheh. 140,11
أَيَّةُ لُغَةٍ هَذِهِ؟	What kind of a language is that? Musa adab. 61,1

Compare with:

الَّذِي وَثَّ بِضْعَ عَمَارَاتٍ	who had inherited some houses. Kam. (Zy.) 4,23
أَيُّ زَهْرَةٍ —؟	which flower...? Gibr. II,91,18
أَيُّ نِسَاءٍ —؟	which woman...? Hus. 'ala. I,23,5

(See also the section on the numerals 3 through 10, page 366f.)

It is usually influenced in number when the genitive is a series of two substantives; in this case, the governing noun is in the dual:

قَصِيدَتِي النَّابِغَةِ وَالْأَعَشَى	Al-Nabigha's <i>qasida</i> and al-A'sha's. Djir. tar. I,105,12
فِي رِحْلَتِي الْبَيْتَاءِ وَالصَّيْفِ	travel in winter and summer. Hai. sir. 81,22

كَأْسَا الْعُبِّ وَالْقُبَيْبَةِ the calix of love and that
of youth. Gibr. I, 64, 1

هَٰمَا مَدْرَسَتَا الشُّيُخِ وَالشَّبَّانِ The two are the old school
and the modern.
Mand. (Br.) 3, 14

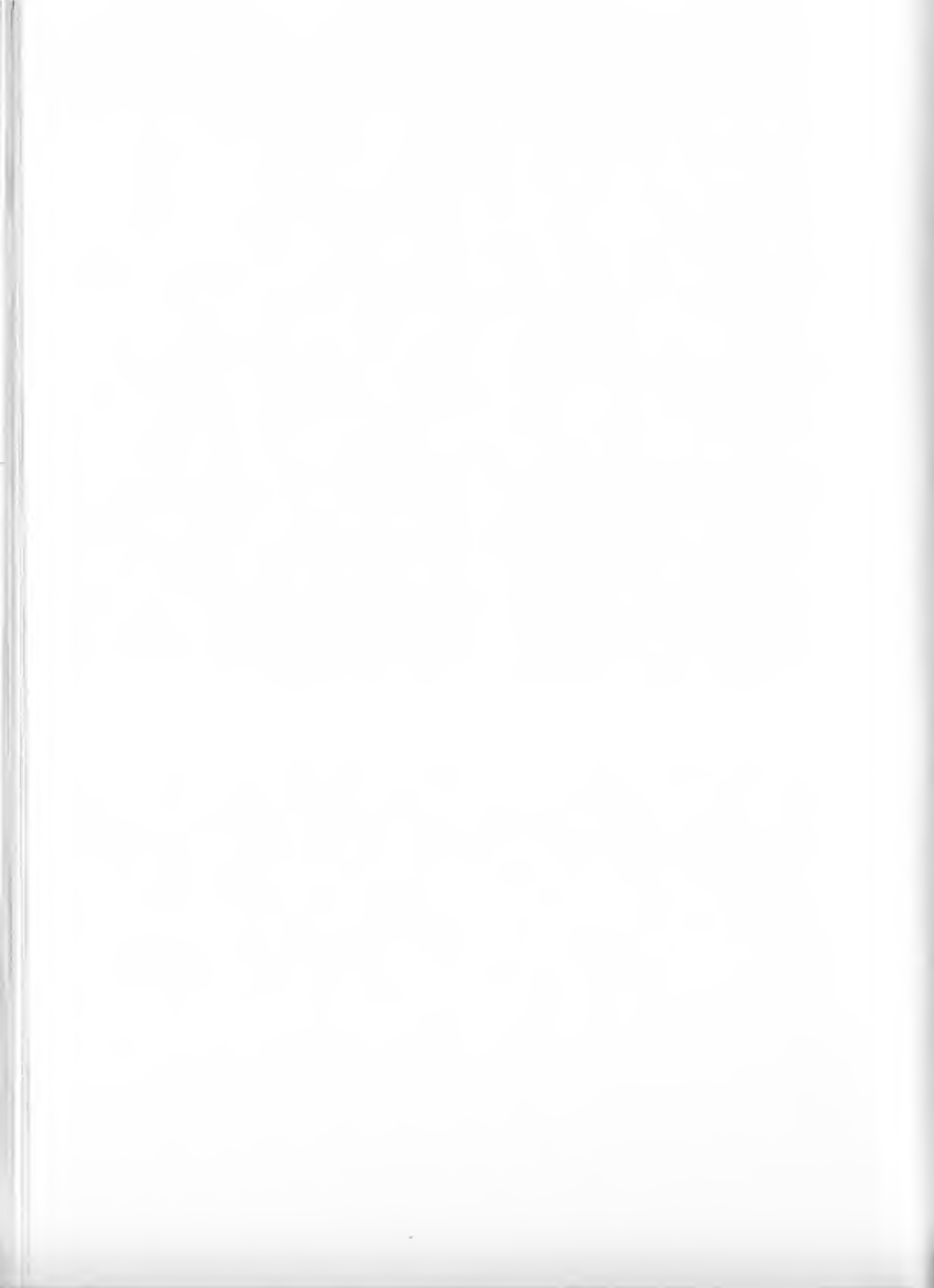
The plural below should be considered as a case
of number attraction within a genitive construction:

جَلَسَ إِسْتَيْفَنُّ فِي غُرْفَتِهِ غَدَاةَ One Sunday morning, Stephen
was sitting in his room....
يَوْمٍ مِنْ أَيَّامِ الْآخَرِ — Manf. mag. 87, 13

(See also page 141 for the use of the plural of نَفْسٍ
and page 146 for that of مَجْلٍ when followed by a plural
noun in the genitive case.)



VI MODIFICATIONS OF VERBS



§ 91 THE ACCUSATIVE CASE

The accusative expresses the aim, the goal, the object or any other modification of the verbal action. It is the verbal case *par excellence*, contrary to the genitive, which is the nominal case (see page 90f.).

In general, the main distinction we can make among Arabic verbs is based on the fact that some have a complete meaning in themselves while others do not.

The so-called transitive verbs require a complement since they imply the verbal action as being completed by the subject on a third element, the object-complement. Without this complement, the verb expresses the action in only a general, indefinite way, e.g., "I wrote," "I write." This indefinite quality, however, can be restricted or defined through the mentioning of a concrete, definite aim or object: "I wrote a book," "I am writing a book." Others may have special modifications about the time, place, etc., of the action, but they do not require any complement, since they have a complete meaning in themselves. They are verbs expressing not an action but a circumstance, a condition, or a state of the subject. These are the intransitive verbs, e.g.,

مَاتَ he died, مَرِضَ he became ill, حَسَنَتْ she is beautiful

The basic distinction between the two verb categories in Arabic is not only whether or not the verb acts upon the object. It also consists in the special relation between the subject and the verbal action. When it is produced by the subject as in "to make," "to eat," and even "to go," "to enter," etc., then the verb is considered as transitive.

It is important to point out that our terminology of transitive and intransitive, when applied to Arabic grammar, does not mean that it does or does not take an accusative object. For Arab grammarians, transitive verbs are not only those verbs that govern their object in the accusative case, الْأَفْعَالُ الْمَتَعِدَّةُ بِأَنْفُسِهَا ,

"the verbs assailing (the object) through themselves," but also those verbs that govern a prepositional phrase as an object, *الْأَعْمَالُ التَّمَدُّدِيَّةُ بِمَتَرِهَا* "the verbs assailing (the object) through something other than themselves."

The intransitive verb expresses a state or condition of the subject that is independent of any influence on the subject, e.g., "to be happy, sick, noble," "to die," etc.

We should also point out that a distinction between the two verb classes, transitive and intransitive, is not always possible, especially with all the uses of some individual verbs.

It frequently occurs in Arabic that a verb which is originally intransitive and thus not needing a complement to express a complete idea, adds one or more additional usages to its original employ through incorporating into the verbal meaning prepositional modifications which express significances related to, but different from, the original one, e.g.: *قَامَ* "to stand up" but *قَامَ بِ* "to undertake," *قَامَ عَلَيَّ* "to watch," "to watch over." There is no rule for this; only the use of a dictionary and extensive reading can teach one whether a particular verb takes its object in the accusative case or as a prepositional phrase.²⁹

Furthermore, the action which is already determined through the complement of the verb (a book), can be further delineated through different specifications regarding the fact or quality of the action such as time, place and special conditions under which the action takes place: "Now I am writing a book," "Yesterday I wrote it."

Hence, the two main divisions of the verbal complement are:

verbal=direct object

adverbial=specifying elements

29. Many verbs that were used in Medieval Arabic only with a prepositional phrase as the object are found today with an object in the accusative case. This change in the construction is not always a result of their having changed in their original meaning; see Mainz. *Zur. Gram.*, p. 26.

On the other hand, verbs which always take the object in the accusative case are frequently used with ellipsis of the object, thus equivalent to an intransitive verb; e.g., *أَمَكَّنَ* "to enable," — *أَمَكَّنَهُ أَنْ* "he can..." but *يُمْكِنُ أَنْ* "it is possible that..."

In the following paragraphs, we shall only point out some categories of Arabic verbs and their action upon an accusative object, and not go into the matter more thoroughly.

We relegate the study of verbs that take a prepositional object to that section dealing with prepositions (see page 253), since the transformation of verb construction and change in verbal categories, as mentioned above, is always related to the meaning and use of the preposition chosen.

§ 92 THE ACCUSATIVE OBJECT

A Arabic verbs that express direction toward a place, e.g., "to go," "to come," "to enter," etc., take the aim or goal of the verbal action in the accusative case. Note that these verbs make no distinction between a person or a thing as the object:

دَخَلَ الْمَدِينَةَ He entered the city.
 Tai. (Br.) 126,17

دَخَلْتُهَا مَرَارًا I have been inside several
 times. Nu'. liq. 62,2

جَاءَ أُمُّ الْغُلَامِ He went to the boy's mother.
 Hai. sir. 87,22

جَاءَنِي He came to me.
 Qal. (Zy.) 21,36

غَيْرَ أَنَّهُ فِي وَسْعِي أَنْ آتِيكَ
 بِشُهُودٍ but I can bring you some
 witnesses.
 Din (Br.) 60,15

The verbs that express the idea of "to talk to," "to speak with," "to answer to," etc. take an accusative of the person:

اسْتَمَرَ يُحَادِثُهَا سَاعَةً He continued talking to her
 a while. Manf. mag. 24,19

جَعَلَ يُحَدِّثُ نَفْسَهُ He began talking to himself.
 Mah. qah. 111,1

Also verbs meaning "to serve," "to satisfy," "to give":

لَقَدْ كَانَ يَكْفِينِي رَدًّا عَلَى هَذَا
أَنْ — It was enough of an answer
for me that....
Hai. sir. 47,8

يَكْفِيهِ مِنَ النَّوْمِ سَاعَتَانِ
Two hours of sleep are suf-
ficient for him.
Raih. mul. 46,13

"to live in":

زَهَبْتُ لِزِيَارَةِ صَدِيقِي يَسْكُنُ
بَيْتًا بَعِيدًا عَنْ — I went to visit my friend
who lived in a house dis-
tant from....
Gibr. II,16,17

هُوَ يَسْكُنُ بَيْتًا غَرِيبًا
He lived in a strange house.
Hus. ayy. II,3,5

"to be filled":

امْتَلَأَ رَأْسِي أَحْمَالًا جَمِيلَةً
My head was full of beautiful
dreams. Jabr. (Br.) 72,3

امْتَلَأَ حُزْنًا وَكَدًّا
He was filled with sadness
and grief. Mah. qah. 36,23

B The "emphatic" (II) and the "causative" (IV) forms of intransitive verbs also take an accusative object:

أَجْلَسَ الشَّيْخُ سَيِّدَنَا وَرَفِيقَهُ
The sheikh bade the school
teacher and his escorts to
sit down. Hus. ayy. I,35,3

إِنِّي لَيَسْعِدُنِي أَنْ — It makes me happy to....
Hai. sir. 65,17

فَقَدْ أَبْنَتْ لِي الْجَمَالَ وَأَخْفَيْتِ
for you have shown me Beauty
and then concealed Her.
Gibr. II,128,18

مَا أَبْغَضَتْ مَا جَدُّ لِي إِسْتَيْقَنَ
Magadalene did not detest
Stephen. Manf. mag. 126,2

أَلَمْ أُحَرِّمْ عَلَيْكَ التَّعْمِيلَ شَهْرًا
كَامِلًا؟ Didn't I forbid you to play
for a whole month?
Manf. sha'. 37,6

أَصِدِّقْ يَا مَوْلَايَ . . . I do believe, My Lord....
Hak. ahl. 166,5

Frequently, some intransitive verbs, such as "to be good," "to be beautiful," "to be long," "to be (come) back," etc. in their "causative" (IV) form, when followed by a verbal noun or a noun related to a verbal idea in the accusative case, become a modification of the action implied by the noun in the accusative:

لَعَلَّنِي أَسِوَةُ الظَّنِّ إِلَيْكَ Perhaps I think unjustly
of you [I do badly by
thinking]. Raih. (Zy.) 33,4

لِيُطِيلَ فِيهَا الْقَامَ to stay there a long time
[to prolong the stay].
Hus. (Zy.) 25,2

أَطَالَ التَّفَكُّيرَ فِي قَوْلِ أَبِيهِ He thought a long while
about his father's words.
Hus. ayy. I, 143, 12

أَطَالَ النَّظَرَ فِي وَجْهِهِ He looked at me a long
while. Manf. (Zy.) 30,16

(قَدْ كَانَ) يُكْبِرُ مِنَ الرِّحَلَاتِ إِلَيْهَا He frequently travelled
there. Raih. (Zy.) 23,9

أَعَدَّتْ تَنْظِيمَ الْمَوْكِبِ I reorganized the cortege.
Raih. (Zy.) 23,27

أَنْعِمِ النَّظَرَ Look closely. Hak. sul. 73,9

لَأَنَّكَ لَا تُحَسِّنُ الْكَلَامَ! for you do not speak well!
Manf. sha'. 169,3

كَمْ تَحْسِنُ صَنْعًا لَوْ — You would be doing a good
deed if.... Hak. ahl. 23,15

أَحْسَنَ تَأْرِيضَهُ He gave him a good education.
Hai. sir. 132,14

لَأَنَّهُ كَانَ يَعْزِفُ أَنَّهُ لَا يُخَيِّنُ
أَصْطِنَاعَ الْيَلَعَةِ because he knew that he
could not use the spoon
well. Hus. ayy. I,20,9

C Many verbs take two accusative objects, generally one of the person and the other of the thing, but both can also be either persons or things.

In this category are verbs that have the meaning of "to make into something," or "to take as," "to appoint," "to think to be":

أَتَّخَذْتُ هَذَا الْكِتَابَ مُرْشِدًا لِي I took this book as my guide.
Maz. (Zy.) 1,8

قَدْ أَخَذْتُ لِي مَائِدَةً I have taken it for myself
as my place.
Tai. (Br.) 132,1

تَعْنِي أَنَّهُ جَعَلَكَ وَالْكَمَنَجَةَ
كَيَانًا وَاحِدًا ؟ Do you mean that he considered
you and the violin as just
one being? Nu'. liq. 13,15

إِنَّ الدَّمْعَ لَيَجْعَلُ الرَّجُلَ أُنْثَى Tears make a man into a woman.
Raf. wah. I,84,17

لَقَدْ بَدَّلْتَ رَبِيعَنَا شِتَاءً You have indeed turned our
spring into winter.
Nu'. liq. 28,11

الَّذِي كَانَ يُحَوِّلُ النِّعَاسَ ذَهَبًا who transformed copper into
gold. Hus. ayy. I,101,1

قَدْ ظَنَنْتَنِي خَادِمَهَا She had thought I was her
servant. Qal. (Zy.) 21,14

أَتَحْسِبُنِي مَجْنُونًا ؟ Do you think me mad?
Hak. sheh. 120,14

ظَنَنْتُكَ أَشَدَّ رَغْبَةً I think you the most
covetous person.
Mah. qah. 104,21

كُنْتُ أَحْسَبُكَ خَيْرًا مِنْ ذَلِكَ I thought you better than
that. Hak. sheh. 29,16

"to name," "to call":

الشَّيْءُ الَّذِي يُسَمِّيهِ الْبَعْضُ الضَّمِيرَ The thing that some call
conscience. Qud. (Br.) 52,2

سَمَّاهُ مُحَمَّدًا He gave him the name Mohammed.
Hai. sir. 108,17

"to fill":

مَلَأَتْ قَلْبَهُ حَيَاءً It filled his heart with
shyness. Hus. ayy. I,19,4

وَلَكِنَّهُ الْحُبُّ يَمَلَأُ الْقَلْبَ رَحْمَةً but love fills the heart with
وَعَنَانًا compassion and tenderness.
Manf. mag. 34,14

"to ask":

وَاللَّهُ نَسْأَلُ أَنْ — We ask God to....
al-Raf. (Zy.) 19,26

D The "emphatic" (II) and the "causative" (IV) form of verbs which are transitives in their first form also take two accusatives:

أَنْ يُعَلِّمَ تَلَامِيذَهُ الْغَنَاءَ to teach singing to his
students. Hus. ayy. I,32,4

أَسْكَنَهُمَا الْجَنَّةَ He placed them in Paradise.
Hai. sir. 5,3

سَأُعْطِيكَ غَيْرَهَا I shall give you others.
'Aww. (Br.) 14,23

أَلَا تُعْطِينِي مَهْلَةً أُسْبُوعًا ؟ Won't you give me a week's
time? Mah. qah. 109,16

ثُمَّ أَقْرَأَهُ إِيَّاهُ مَرَّةً أُخْرَى Then I let him read it once
more. Hus. ayy. I,43,13

أَرَتِ الْغُلَامَ الْبَيْتَ الَّذِي مَاتَ She showed the boy the house
أَبُوهُ فِيهِ where his father had died.
Hai. sir. 113,9

فَقَدْ أَرَيْتَنِي السَّعَادَةَ for you have shown me happiness. Gibr. II, 128, 15

وَلَكِنْ هَذِهِ الْوُظَيْفَةُ لَمْ تَكُنْ
لِتُنْسِيَهَا ذَلِكَ الْبِدَاءَ But this job could not make
her forget that vocation. Hind. (Zy.) 32, 25

E When a verb takes two accusative objects in the form of suffixed pronouns, the pronoun of the first person will precede that of the second and the second that of the third.

Both pronouns can be suffixed to the verb:

نَعَمْ أَنْتِ الَّتِي أَرَيْتَنِي هَذَا
وَأَفْهَيْتَنِي Yes, you are the one who
made me see it and under-
stand it. Hak. ahl. 112, 9

كَدْتُ أَيْتَمَ الْكِتَابِ الَّذِي أَعْرَيْتَنِي
Mah. qah. 17, 18

هَذَا مَا أَهْرَيْتَنِي أَسْمِي مِنْ
الْإِضْطِرَابِ That is the trouble that
my name has brought me as
an inheritance. Kur. (Zy.) 28, 40

هِيَ عِنْدِي أَنْفَسَ مَا وَهَبَنِي
النَّاسُ حَتَّى الْيَوْمِ In my opinion it is the most
precious thing man has ever
given to me. Nu'. kan. 7, 3

هَذِهِ رِسَالَةٌ حَطَّنِي لِيُونَارْدُو
Nu'. liq. 85, 5

or one suffixed to the verb, the other immediately following the verb but introduced by the particle *إِنَّا*

لَكِنَّهَا مَسْئُولِيَّةٌ عَظِيمَةٌ تَحْمِلُنِي إِثْمًا But it is a great responsi-
bility that you're placing
on me. Nu'. liq. 17, 14

هُوَ صَلِيبِي الَّذِي أَهْدَيْتَكَ إِثْمًا It is my cross which I gave
to you. Hak. ahl. 119, 3

نَاوَلَنِي إِيَّاهُ He handed it to me.
Hak. yau. 19,13

هَذِهِ لِحْيَتِي أُسَلِّمُكَ إِيَّاهَا This is my beard. I am
surrendering it to you.
Hus. ayy. I,46,2

When both personal suffixes are of the third person, the one referring to a human being will precede, regardless of its gender:

أَنَّ الْمَسِيحَ يُقَلِّدُهَا إِيَّاهُ that Christ put it around
her neck. Hak. ahl. 45,8

F When verbs with two (or more) accusatives are used in the passive voice, only one accusative becomes the grammatical subject and is therefore in the nominative case; the other remains in the accusative:

أَمَّا الْيَوْمَ فَأَنْتَ تَسْتَحِقُّ أَنْ تُدْعَى
شَيْخًا Today you deserve to be
called "sheikh."
Hus. ayy. I,45,2

فَلَمْ أُعْطَ خُبْرًا but bread was not given to
me. Gibr. III,83,12

إِذَا صَحَّ أَنْ تُسَمَّى الْقُرُوشَ مَالًا if it is right to call
money wealth.
Maz. (Zy.) 1,6

سَمِيَ أَرَبًا عَرَبِيًّا It is called Arabic liter-
ature. Amin duh. I,14,14

لَآنَ هَذَا الْفَتَى الْأَزْهَرِيَّ اتَّخَذَ
فِي الْيَوْمِ خَلِيفَةً because this young man from
al-Azhar had been elected
caliph that day.
Hus. ayy. I,71,1

لَمْ تُرَزَقْ وَلَدًا She was not given a son.
Gibr. II,86,2

Arab grammarians call these two objects of the verb **الْفِعْلُ الْأَوَّلُ**, "first object," which becomes the grammatical subject, and **الْفِعْلُ الثَّانِي**, "second object," which remains in the accusative case in passive constructions.

As one can see from the examples of verbs with two accusatives, both of them are not of the same syntactical nature. The actual complement in the accusative case is only the "first accusative"; the "second accusative" is, in fact, a determination required by the special nature of the verbal meaning. This, however, can be clearly seen only when of the two objects one is a person and the other a thing, since it is then necessary for the accusative of the person to be the "first accusative." When both are either persons or things, the one given precedence will be a matter to be decided by the context.

All verbs, transitive or intransitive, may take their own infinitive, or one with a meaning related to their own, as an object; it will then be in the accusative case. This is what is commonly called the "cognate" or "absolute" accusative: **الْفِعْلُ التَّطْلُقُ**. Since this expression is a part of a more complex, but typically Semitic, syntactical phenomenon, it is important to discuss it, together with other related constructions (see Paronomasia, page 439ff.):

حَتَّى سَافَرْتُ مِنَ الْقَاهِرَةِ سَفَرًا طَوِيلًا until I left Cairo on a long trip.
Manf. (Zy.) 30,3

صَاحَ صَوْتَهُ الْعَالُوفَةُ He gave his usual shout.
Hus. ayy. I,43,5

سَارَ الزَّمَنُ سِيرَتَهُ Time passed.
Mand. (Br.) 1,18

طَرَدْتُهَا مِنْ هُنَا طَرْدَ الْكَلَابِ I threw her out as one would a dog.
Tai. (Zy.) 34,10

G On the other hand, many verbs that can be, and generally are, used with the direct object in the accusative case replace the object with a prepositional phrase in order to express a special stylistic effect, especially in a more indirect approach to the object:

قَدْ سَمِعْتُمْ بَأْنَ اللَّهِ قَالَ لِلْإِنْسَانِ الْأَوَّلِ — You have heard how the Lord said to the first man....
Gibr. I,190,12

In some constructions, the prepositional phrase actually refers to the accusative, which is to be understood as an elliptical construction:

إِنَّ رِيَّانَ — قَدْ رُبَّطَ بَيْنَ الْأَدَبِ وَالدِّينِ	Renan combined literature and religion. Musa adab. 172,11
يُحَدِّثُنِي عَنْكَ	telling me about you. Hak. sheh. 43,3
يَقُولُ فِيهِ عَنْ أَصْبَابِ الثَّوَرَةِ	relating in it the causes of the revolution. al-Raf. (Zy.) 19,5

This type of ellipsis is especially common with verbs that have a general meaning:

(قَدْ كَانَ) يُكْثِرُ مِنَ الرِّحَلَاتِ إِلَيْهَا	He used to go there quite frequently. Raih. (Zy.) 23,9
هُوَ كِتَابٌ لِلشَّعْبِ يُكَبِّرُ مِنْ شَأْنِ التَّاجِرِ السِّنْدَبَادِ	That is a book for the people, praising Sindabad, the merchant. Musa (Zy.) 2,23
أَنْ يَغْيِرَ مِنْ حَيَاتِي الْحَاضِرَةِ	to change anything in my present life. Hak. ahl. 79,2

§ 93 THE ADVERBIAL ACCUSATIVE

As previously indicated, besides its function as a necessary complement to the verbal idea, the accusative may introduce complementary modifications of the verb regarding time, place, or any special circumstances surrounding the action.

The accusative's first function, i.e., as the direct object, could be considered the answer to a question introduced by the interrogative pronouns مَنْ and مَا:

مَا فَعَلْتَ؟ What have you done?

مَنْ رَأَيْتَ؟ Whom have you seen?

while the adverbial accusative would represent the answer to any question introduced by an interrogative adverb:

مَتَى فَعَلْتَهُ؟ When did you do it?

كَيْفَ جِئْتَ؟ How did you go?

أَيْنَ؟ Where?, etc.

In general the adverbial modifications refer to the verb, but they can also modify the subject or object in its relation to the verb. However, Arabic has always had the tendency to use the adverbial accusative in a more independent function within the verbal sentence, and even within the nominal sentence. In the modern language the adverbial accusative in many constructions has become independent of the verb so that it can modify not only any term within the verbal sentence, be it noun or adjective, but also any term within a nominal sentence, thereby specifying the meaning or function of any of its parts or even the sentence as a whole. And also as an independent part of speech, it may modify a preceding idea or statement or refer to a sentence that follows.

§ 94 ACCUSATIVE OF REASON

The accusative case can express the motive or reason why the verbal action takes place, or why the subject performs the action.³⁰ It is called *الْمَعْمُولُ لَهُ*

30. The accusative of reason is different from the circumstantial accusative, e.g., there can be no adjective in the adverbial accusative of reason. In many instances, however, the distinction between both will be a question of stylistic appreciation:

أَطْرَقَ بِرَأْسِهِ حَيًّا؟ He lowered his head in shame
(ashamed —or— because of shame).
Maaf. sha'. 100,15

"that because of which something is done," by Arab grammarians and can be considered as the answer to a question:

لِمَا (لِمَ) why?

The motive should be valid at the time of the action, hence the rule stressed by Arab grammarians that the action and its motive should occur simultaneously. Furthermore, the motive should be attributed, at least logically, to the subject of the action.

The accusative is usually undefined:

أَتَحْسَبُنِي فَعَلْتُ مَا فَعَلْتُ
حُبًّا لِلْمَلِكِ؟ Do you think that I did
that out of love for the
king? Hak. sheh. 40,4

إِنَّمَا أَبْكِي خَوْفًا مِنَ الْحُبِّ I am only crying because
I fear love.
Manf. maq. 35,18

لَكِنَّهَا لَمْ تَفْعَلْ ذَلِكَ حَيًّا But she did not do this
because of [her] shyness.
Manf. maq. 17,5

It can also be defined by a genitive of the object:

هُوَ لَا رَيْبَ قَالَ ذَلِكَ خَوْفَ
الرَّدَّةِ Undoubtedly he said that
for fear of apostasy.
Hak. (Br.) 43,3

§ 95 THE ACCUSATIVE OF TIME

A The accusative of time³¹ is generally restricted to words that carry a temporal meaning: time, year, month, week, etc. It indicates the specific time in which the action takes place. The noun in the adjectival accusative then takes the definite article:

31. The accusative of time is sometimes called **الْمَفْعُولُ فِيهِ** by Arab grammarians; see page 180.

(كَانَ) وَتَذَكَّرُ لَهُ حَسَنَ تَعَامُلِهِ إِنَاءَ يَوْمٍ بَدْرٍ	and he reminded him of his noble behavior on the night of Badr. Hai. sir. 288,16
وَفِي هَذِهِ الْغُرْفَةِ يَحْتَشِدُ صَبَاحَ كُلِّ يَوْمٍ عَشْرَاتُ الْحَايِمِينَ إِذْ هَبَ إِلَى فِرَاشِكَ السَّاعَةَ	and in this chamber, scores of lawyers meet every morning. Kam. (Zy.) 4,9 Go to bed now. Hak. sheh. 60,14
مَاذَا أَحْزَنَكَ الْيَوْمَ؟	What makes you sad today? Hus. 'ala. I,27,8
لَمْ أَرَهُ هَذَا النَّهَارَ	I haven't seen him today. Hak. ahl. 41,4
فِي أَنْتِظَارِ أَنْ يَعُودُوا إِلَى مَكَّةَ الْعَامِ الْمُقْبِلِ	in the expectation of going back to Mecca the following year. Hai. sir. 375,21
تَكْرَمُ بِالْحُضُورِ إِلَى بَيْتِي هَـ الْيَوْمَ	Please come to my house this afternoon. Mah. qah. 108,21
تَأْتِي كُلَّ يَوْمٍ إِلَى هُنَا	You will come here every day. 'Aww. (Br.) 15,25

It is also used as an indefinite adverbial modification of time ³²

لَا حَقَّ شَيْخِ الْجُوعِ لَيْلاً وَنَهَاراً	The specter of hunger chased him day and night. Mah. qah. 52,6
أَتَهَا الثَّامِيَةُ لَيْلاً	that it is 8 p.m. Qal. (Zy.) 21,16
اخْتَارَ يَوْمَ الْجُمُعَةِ صَبَاحاً —	He chose Friday morning to.... Mah. qah. 82,21
السَّاعَةُ الرَّابِعَةُ مَسَاءً	4 p.m. Mah. qah. 64,18

32. Note the following:

كَانَ يُفَكِّرُ وَقَدْ ذَاكَ فِي وَالِدَيْهِ	Then he thought of his parents. Mah. qah. 123,19
--	---

غَدَا سَاءَ tomorrow afternoon.
Mah. qah. 130,18

With the substantive *مَرَّةٌ*, "time," in the singular, the accusative expresses either a single action (see page 362) or simply a temporal indetermination:

إِنِّي أَذْكُرُ قَوْلَهَا مَرَّةً — I remember her saying once....
Gibr. II,73,5

حِذَاءُ يُجَدُّ مَرَّةً فِي السَّنَةِ sandals which were remade
once a year.
Hus. ayy. I,39,1

وَقَفْتُ مَرَّةً بِبَابِ مَكْتَبَةٍ — I once stood at the door
of a bookshop....
Maz. (Zy.) I,1

The dual or plural of a noun in the accusative case expresses the number of times, or simply an indefinite repetition of the action:

قَدْ رَأَيْتُ مَرَّارًا بِعَيْنِي أَنْ — Many a time I saw with my
own eyes that....
Q. Amin (Zy.) 5,9

عَلَى أَنَّهُ خَلَا إِلَى بَعْضِ الطَّعَامِ But he was alone many times
أَخْبَانًا كَثِيرَةً during a part of the meal.
Hus. ayy. I,22,2

دَخَلْتُهَا مَرَّارًا I have been inside several
times. Nu'. liq. 62,2

and also with numerals in agreement with an expressed or understood noun, *مَرَّةٌ*:

تَادَيْتُهَا ثَانِيَةً وَثَالِثَةً I called her twice, three
times. Nu'. liq. 37,11

كَانَتْ تَسْأَلُ نَفْسَهَا أَلْفَ مَرَّةٍ She asked herself a thousand
فِي كُلِّ يَوْمٍ times every day....
Hus. ayy. I,127,8

الْحَمْدُ لِلَّهِ أَلْفَ مَرَّةٍ Praise be to God a thousand
times. Mah. zuq. 24,13

Note however the following (see also page 386):

أَقْسِمُ بِاللَّهِ ثَلَاثًا I swear it by God three
times. Hus. ayy. I,43,13

Here we should mention such indefinite temporal expressions as:

ذَاتَ يَوْمٍ on a certain day.
'Aww. (Br.) 12,7

ذَاتَ لَيْلَةٍ on a certain night.
Hak. ahl. 45,8

ذَاتَ مَسَاءٍ on a certain evening.
'Aww. (Br.) 16,16

B The accusative of time can also express the temporal extension during which the verbal action takes place, or how long the verbal action lasts, as a definite or indefinite temporal determination:

فَلَيْشَ حَافِيًا أُتَبَوِّطُ أَوْ
أَسَابِعَ³³ He would walk barefooted
for one or more weeks.
Hus. ayy. I,39,2

بَقِيَ كَذَلِكَ زَمَانًا He remained in this position
for some time.
Nu'. liq. 74,15

أَقَامَ عِنْدَهَا يَوْمًا وَلَيْلَةً He stayed with her a day
and a night.
Hus. 'ala. I,29,7

بَعْدَ أَنْ اتَّبَعُوهُ زَمَانًا طَوِيلًا after they had followed him
for a long time.
Hai. sir. 197,9

أَلَمْ أَحْرِمَ عَلَيْكَ التَّشْتِيفَ شَهْرًا
كَامِلًا؟ Didn't I forbid you to play
for a whole month?
Manf. sha'. 37,6

لَيْتَ طَوَالَ يَوْمٍ سَتَفَكَّرَا He spent the whole day
thinking. Mah. qah. 111,15

33. Concerning a main clause after a *لَئِنْ* clause, see Vol. III.

- أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ أَسْبُوعَيْنِ
وَلَسَوْفَ يُحَارِبُ هَيْتِلَرِ عِشْرِينَ عَامًا
He spent two weeks or more
in Cairo. Hus. ayy. 11,3,1
and Hitler will certainly
fight for twenty years.
Mah. zuq. 43,19
- أَقَامَ مُحَمَّدٌ فِي الصَّحْرَاءِ سَنَتَيْنِ
Mohammed stayed in the
desert two years.
Hal. sir. 110,12
- وَيَقْرَأُ الصَّبِيَّ سَاعَةً أَوْ سَاعَتَيْنِ
and he would make the boy
read for one or two hours.
Hus. ayy. 1,63,3
- إِنَّ الدَّوْلَةَ الْأُمَوِيَّةَ لَوْ قَدِرَ لَهَا
أَنْ تَبْتَدِرَ فِي الْحُكْمِ الزَّمَنَ الَّذِي
حَكَمَتْهُ الدَّوْلَةُ الْعَبَّاسِيَّةُ لَ—
If it had been possible for
the Umayyad dynasty to re-
main in power during the
time in which the Abbassids
ruled, certainly....
Amin duh. 1,2,14

A noun preceded by the definite article is only seldom used to express an indefinite or undetermined span of time:

- يَسْكُنُ الرَّجُلُ مِنْهُمْ بِجَوَارِ صَاحِبِهِ
السِّنِينَ وَلَا يَعْرِفُ مَنْ هُوَ
Any of them could live near
his neighbors for years
without knowing who he was.
Amin (Zy.) 36,11

C The temporal accusative can modify any part within the verbal sentence:

- رَأَيْتُكَ يَا مَغْدَلِينَ بَعْدَ اقْتِرَاقِنَا
عَامًا كَامِلًا
I saw you, Magdalene, after
our separation of a whole
year. Manf. mag. 112,13
- إِنِّي أَذْكُرُ قَوْلَهَا مَرَّةً —
I remember her saying once....
Gibr. 11,73,5

In nominal sentences, it is quite frequently used to modify the temporal meaning of a participle:

- هَذَا رَجُلٌ صَامِتٌ أَكْثَرَ وَقْتِهِ
He is silent most of the
time. Raf. wah. 1,114,18

لَكِنِّي ذَاهِيَةٌ قَرِيبًا إِلَيْهِ

but I shall go to him
presently.

Nu'. liq. 40,10

قَطْرَاتٌ مِنْ نَهْرِ الدِّمَاءِ وَالْدَّمُوعِ
الْمُتَدَقِّقِ لَيْلًا وَنَهَارًا فِي أَوْدِيَةِ
الْأَرْضِ وَسُهُولِهَا

drops from the river of
blood, and tears pouring
day and night into the
valleys and onto the plains
of the earth.

Gibr. III,89,19

As a temporal adverb, it can be used even within
a nominal sentence:

فِي نَفْسِنَا اللَّيْلَةَ حَيْلٌ إِلَى الشِّعْرِ

Our souls long for poetry
tonight. Gibr. III,148,8

أَنْتَ ضَيْفِي اللَّيْلَةَ

You are my guest tonight.
Manf. sha'. 60,5

أَنْتَ الْيَوْمَ حَبِيبِي

Today you are my betrothed.
Manf. mag. 43,8

فِي بَارِيسَ هَذِهِ الْأَيَّامَ حَرَكَةٌ أدَبِيَّةٌ

In Paris there is at present
a literary movement.
Musa adab. 107,11

D A temporal determination can be expressed by
using, as circumstantial accusatives, the participles
or verbal nouns of verbs related to time (see page 194):

كَانَ يَسْتَيْقِظُ مُبَكَّرًا

He used to awaken early.
Hus. ayy. I,9,4

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ
صَبِيحًا وَمَسِيًّا

He felt the need to drink
it every morning and evening.
Hus. ayy. II,33,11

وَلَكِنَّهُ لَا يَذْكُرُ أَكَانَ يَقْرَأُهَا
بَارِدًا أَمْ مُعِيدًا

but he does not remember
whether he was reading it
for the first time or re-
reading it.
Hus. ayy. I,33,5

حَتَّى إِذَا كَانَ الْعَصْرُ أَقْبَلَ عَلَيْهِ
أَصْحَابَهُ وَرَفَاقَهُ مُنْصَرِّفَهُمْ مِنَ الْكُتَابِ

In the afternoon his friends
and [school-] mates came
to him at their departure
from school.

Hus. ayy. I, 63, 5

In addition, a noun, alone or followed by an adjectival qualification in the accusative of circumstance can imply a restriction on the validity of the statement to the time expressed by the adjectival qualification or to the temporal sphere suggested by the noun:

الشَّيْطَانُ الَّذِي كَانُوا يُخِيفُونَنَا
بِهِ صِفَارًا

the Devil with whom people
used to frighten us when
we were children.

Manf. mag. 109, 2

فَكَمْ كَانَ يَتَنَمَّى طِفْلًا لَوْ اسْتَطَاعَ
أَنْ يَخْلُوَ إِلَى طَعَامِهِ

and many a time, when he
was a child, he wanted to
eat alone.

Hus. ayy. I, 21, 15

أَنَّهَا عَرَفَتْ أَمْرَهُ فَتَاءَ هَوَجَاءَ
جِلْفَةٍ

that she had known his wife
as an impatient, clumsy
girl. Hus. ayy. I, 142, 9

وَلَا تَتَسَمِعُ فِي حَيَاتِي أَكْثَرَ مِنْ
الْإِنْفَاقِ عَلَيْكَ طِفْلًا وَغُلَامًا وَفَتًى

Nor will there be enough
during my lifetime for more
than what I spent on you
when you were growing up.

Manf. mag. 64, 6

E A correlative repetition of the same word in the accusative of time gives the idea of temporal indetermination:

وَلَكِنَّهُ كَانَ يَبْعُودُ فَيُظْهِرُ لِي
أَحْيَانًا فِي صُورَةٍ — وَأَحْيَانًا
أُخْرَى —

but he came back and appeared
to me, some times as..., and
some times....

Maz. (Zy.) 10, 38

The correlative noun can be omitted in the second part when it is accompanied by an adjective expressing the correlation:

أَنَا أَنَا قَبَيْتُ وَأَقَا أَنْظَرُ إِلَيْهِ
 تَارَةً وَإِلَى بَهَاءٍ أُخْرَى

I remained standing, glancing
 from him to Baha.
 Nu'. liq. 102,2

It can also express succession:

أَنَا بَعْدَ آنِ

time after time.
 Hai. sir. 12,9

مَرَّةً بَعْدَ مَرَّةٍ

time after time.
 Tai. (Br.) 128,5

§ 96 ACCUSATIVE OF PLACE

The accusative of place³⁴ expresses, with a defined or undefined accusative, the point toward which the action is directed:

إِلْتَفَتَ النَّاسُ بَعْنَةً وَبَسْرَةً يَفْتِشُونَ
 عَنْ صَاحِبِ الصَّوْتِ

The people looked around
 to the right and to the left,
 searching for the
 owner of the voice.
 Manf. sha'. 37,8

نَظَرَ بَيْمًا وَشِمَالًا

He looked right and left.
 'Aww. (Br.) 13,27

أَرْسَلَ بَصْرَةَ نَاحِيَةِ الدَّخْلِ

He looked toward the entrance.
 Mah. qah. 92,9

وَضَعَ الْبَيْتَ جَانِبًا

He laid the case aside.
 Nu'. liq. 103,12

أَحَسَّتْ بِدَوَارٍ يَكَادُ يَرْسِيهَا أَرْضًا

She felt a dizziness that
 almost caused her to fall
 to the ground.
 Ghur. (Zy.) 31,53

رَمَى بِهِ الْأَرْضَ

He threw it to the ground.
 Ayy. (Br.) 33,7

34. Arab grammarians not always make a distinction between place and time, both being called *الْمَقْعُولُ فِيهِ*, "that (time/place) in which something is done."

بَدَأَ الثَّلَاثَةُ يَوَلُّونَ وُجُوهَهُمْ
شَطْرَ الدَّارِ The three began to turn
their faces toward the
house. Sib. (Br.) 111,6

The place in which the action occurs will be in the accusative case only when it is merely an indefinite or general local determination. The noun, however, may be defined by a specifying genitive:

شَمَالَ الْقَاهِرَةِ north of Cairo.
Tal. (Br.) 123,5

جَاءَ جَدِّي مِنْ مَدِينَةِ السُّلَيْمَانِيَّةِ
مِنْ بِلَادِ الْأَنْكَرَادِ شَمَالَ الْعِرَاقِ My grandfather came from
the city of Sulaimaniya
in the province of Akrad
in the northern Iraq.
Kur. (Zy.) 28,4

إِنتَدَتْ إِمْبِرَاطُورِيَّتُهُمْ فِي أَثْنَائِهِمْ
إِلَى الْأَنْدَلُوسِ غَرْبًا وَإِلَى الْهِنْدِ
وَالصِّينِ شَرْقًا during which their empire
reached Spain in the west,
and India and China in the
east. Hai. sir. 9,8

إِنْسَاحُوا فِي الْأَرْضِ حَتَّى نَصَبُوا
أَعْلَامَهُمْ عَلَى ضِفَافِ الْكَنْجِ شَرْقًا
وَشَوَاطِئِ الْمَحِيطِ الْأَطْلَسِ وَخِيفَافِ
نَهْرِ لُورَا شَمَالًا وَأَوَاسِطِ أَفْرِيقِيَّا جَنُوبًا They spread all over the
world until they hoisted
their banners on the shores
of the river Granges in the
east and the coasts of the
Atlantic in the west; on
the shores of the river Loire
in the north and Central
Africa in the south.
Djir. tar. II,215,10

عَلَى الطَّاوِلَةِ الصَّغِيرَةِ قُرْبَ سَرِيرِي on the small table near
my bed. Din (Zy.) 3,22

خَارِجَ الْكَهْفِ outside the cave.
Hak. ahl. 34,3

The accusative of place may also be more closely related to the noun it refers to by means of a suffixed pronoun:

حَلَّ مَكَانَهَا إِلَهَةٌ غَضُوبٌ Angry deities took their
place. Gibr. I,65,4

عَقَائِدُ تَهْدَمَتْ وَلَمْ تَبْنِ مَكَانَهَا
Convictions were destroyed
but not replaced.
Amin (Zy.) 7,12

The following expressions should be understood as paronomastic uses of the accusative of place (see page 444):

قَامَ فِي آلِطِكَ مَقَامَهُ
He succeeded him in the
reign. Hai. sir. 77,12

أَوْ مَنْ يَحِلُّ مَحَلَّهُ
or whoever takes his place.
Kam. (Zy.) 4,36

كَانَ الْوَزِيرُ قَائِمًا مَقَامَ الْخَلِيفَةِ
فِي كُلِّ الشُّؤُنِ
The Vezir replaced the
Caliph in all affairs.
Amin duh. I,173,12

وَيَحِلُّونَ مَحَلَّ الْعَادَاتِ الْعَرَبِيَّةِ
عَادَاتٍ فَارِسِيَّةٍ
and they replaced the Arabic
customs with Persian customs.
Amin duh. I,110,13

(رَجُلَانِ) يَقُومَانِ مَقَامَ الْحَاجِبِ
(two men) who took the
place of the chamberlain.
Hus. ayy. I,73,12

The accusative of place may be a closer determination of any part of the sentence and may also be used with nominal sentences:

وَالرَّأَتَانِ جَالِسَتَانِ تَسْمَعَانِ
وَلَوْلَةَ الْأَرْبَاحِ خَارِجًا
while the two women were
sitting listening to the
howling of the wind outside.
Gibr. I,156,16

أَيْنَ هَذَا؟ خَارِجَ الْكَهْفِ
"Where is this?" "Outside
the cave." Hak. ahl. 34,2

هَذَا مَا كَانَ يَقُولُ الْإِنْكَلِيرُ
وَبَعْضُ الْعَرَبِ خَارِجَ الْحِجَازِ وَالْعِرَاقِ
This is what the British
say and [also] some Arabs
outside of Hijaz and Iraq.
Raih. mul. 28,16

§ 97 ACCUSATIVE OF MEASURE

The accusative of measure is related to other adverbial specifications; it is a determination of the action. There is a difference, however, since the accusative of measure presents a quantitative modification as an answer to the question *كَمْ*, "how much?" "how many?"

لَمَّا نَقَصَ حُبِّي إِيَّاي ذَرَّةً وَاحِدَةً Her love for me would not diminish in the least.
Manf. sha'. 239,11

يَخْضِي خُطْوَةً أَوْ خُطْوَتَيْنِ He would go up one or two steps.
Hus. ayy. II,7,3

عَلَى أَنْ حَيَاتَهُ تَغَيَّرَتْ بَعْضَ الشَّيْءِ but his life changed somewhat.
Hus. ayy. I,67,7

أَحْزَنَهُ ذَلِكَ بَعْضَ الشَّيْءِ That saddened him somewhat.
Hus. ayy. I,56,11

دَنَا بِهَا خُطْوَةً He took one step.
Mah. qah. 76,1

ضَحَكَ بِلًا شِدْقِيهِ He laughed heartily [the filling of his jaws].
Ayy. (Br.) 27,4

ثُمَّ إِنَّ قُرَيْشًا أَقْسَمَتْ جَوَائِبَ Then the Koreish divided
الْبَيْتِ أَرْبَعَةً the sides of the House into four.
Hai. sir. 125,10

يَحْمِلُ شَهَادَةً تَمِثِلُ شَهَادَتَهُ holding a diploma similar
بَلْ تَفُوقُهَا دَرَجَةً to his, and even somewhat better than his.
Ayy. (Br.) 31,24

يَبْعُدُ مِائَتَيْ مِيلٍ عَنْ — It was 200 miles from....
Raih. mul. 118,11

لَعَلَّهُ كَانَ أَكْبَرَ مِنْ هَؤُلَاءِ He was perhaps a little
الطَّلَابِ شَيْئًا older than these students.
Hus. ayy. II,63,4

أَنَّكَ سَتَشَبِّهُهَا خُلُقًا وَإِيمَانًا that you would imitate her
in virtue and faith.
Hak. ahl. 42,15

مَا أَذْكُرُ أَنِّي سَمِعْتُ قَطُّ شَيْئًا
بِمَقَارِبِهِ عَذُوبَةً وَسِخْرًا I do not recall ever having
heard anything as sweet and
charming as this.
Hus. 'ala. II,6,2

لَقَدْ كَانَ يَكْفِينِي رَدًّا عَلَى
هَذَا أَنْ — I think it an adequate re-
ply to this....
Hal. sir. 47,8

B As an adverbial specification, the restrictive accusative has become independent of the verb, so that it can be, and often is, used with nominal forms, i.e.,

a) with substantives:

بِعْتَبًا بِخَمِيسَاةٍ دِينَارٍ ذَهَبًا I sold it for 500 golden
dinars. Hak. sul. 84,11

بِعَشْرَةِ دَنَانِيرٍ ذَهَبًا for ten golden dinars.
Hak. sul. 15,6

وَحَسْبُكَ دَلِيلًا عَلَى ذَلِكَ قَوْلُهُمْ — and their words should be
proof enough for you that....
Hal. sir. 30,10

تَقْبِضُ الثَّمَنَ ذَهَبًا وَالْمَشْتَرَى
يَقْبِضُ السَّمَكَةَ هَوَاءً You take the price in gold
and the buyer takes a fish
that does not exist.
Hak. sul. 15,13

حَسْبُنَا كَلَامًا That is enough talk.
Mah. zuq. 144,9

The accusative following certain numerals (see page 367) is also restrictive:

أَحَدَ عَشَرَ شَيْخًا وَثَلَاثَةً
وَحَمْسُونَ نَائِبًا eleven sheikhs and fifty-
three deputies.
Kam. (Zy.) 4,6

بَعْدَ فِرَاقٍ خَمْسَةَ عَشَرَ عَامًا after a separation of fif-
teen years!
Mah. qah. 56,13

بَعْدَ أَنْ مَلَكُوها أَثْنَتَيْنِ وَسِتِّينَ سَنَةً after they had ruled for
seventy-two years.
Hai. sir. 77,7

b) with adjectives in the elative form,
especially with those of general meaning (see page 479f.)

أَنْتُمْ أَكْثَرُ النَّاسِ طَمَعًا You are most ambitious.
Gibr. I, 166, 15

أَنْتَ أَحْسَنُ النَّاسِ حَقًّا You are most fortunate.
Manf. sha'. 29, 15

صَاحِبِهَا أَطْوَلُ مِنْهُ قَامَةً Their owner was taller
than he.
Manf. mag. 60, 17

§ 99 CIRCUMSTANTIAL ACCUSATIVE

The circumstantial accusative, also call accusative of "state or condition" or simply—as the Arab grammarians do—حَالٌ, expresses a temporary circumstance of the noun to which it refers.

The noun in the circumstantial accusative primarily modifies a substantive and is most often an adjective or a participial form agreeing in gender and number with the substantive it modifies.

At times substantives are also used as circumstantial modifications (see G below) and are always in the accusative. Agreement, however, will be the same as that of substantives in apposition (see page 68f). Because of the temporal aspect of the adverbial circumstance, this modification is basically used only with verbal sentences and even then only when the verb has already been expressed; otherwise the modification of the noun is generally understood as a predicate of a nominal sentence and therefore is not in the accusative but in the nominative case. Moreover, the adverbial accusative, most often grammatically undefined, can at times be followed by a genitive determination (see E below), but never by the definite article.

On the other hand, the noun which the circumstantial accusative modifies is always grammatically defined—by the definite article or a subsequent noun in the genitive

case. Adjectives or participles modifying a grammatically undefined noun follow it immediately, agreeing with it in case.

A The circumstantial accusative may primarily modify the subject of the verbal sentence:

إِلْتَفَتَ إِلَيَّ مَذْهُولًا	He turned to me, perplexed. Maz. (Zy.) 1,39
هَجَمَ اللَّيْلُ سُرْعًا عَلَى شَمَالِي لُبْنَانَ	Night came rapidly over the northern part of Lebanon. Gibr. (Zy.) 8,1
قُلْتُ مُتَجَاهِلًا —	I said, pretending ignorance.... Jabr. (Br.) 74,13
أَنْتَ تَسِيرِينَ نَحْوَ الْأَبَدِيَّةِ سُرْعَةً	You are hastening toward eternity. Gibr. II,129,4
لَيْشْنَا بَعْدَ ذَلِكَ سَاعَةً صَامِتِينَ	After this they were silent for a while. Manf. mag. 30,4

or the accusative object of the verb:

(السَّمَاءُ) تَفَتَّنِي يَتِيمًا إِلَى الدَّيْرِ	[Heaven] banished me as an orphan to the monastery. Gibr. I,164,10
حَتَّى رَأَى بَابَ الْحَدِيقَةِ مَفْتُوحًا بَيْنَ يَدَيْهِ	until he saw the garden gate open before him. Manf. mag. 32,11
رَأَى فَمَهُ مَفْتُوحًا	He saw his mouth open. 'Aww. (Pr.) 19,5
كَأَنَّهَا قَدْ سَمِعَتْنِي مُفَكِّرًا	as though she had heard me thinking. Gibr. I,112,14

B The circumstantial adverbial accusative, having become independent of the verb, is frequently used with a nominal sentence, especially when the nominal sentence has a participle as one of its elements:

- لَهُمْ عَيْشٌ وَمَوْتٌ وَلَنَا الْمَوْتُ مَكْرَرًا
They live and die, but we only have a recurring death.
Raf. wah. I, 89, 13
- مَا بَالُ الْقَدِيسِ هَائِجًا ؟
Why is this holy man so furious? Hak. ahl. 123, 5
- مَا بَالُكَ وَاجِمًا ؟
Why are you so silent? Hak. sheh. 139, 4; 119, 15
- وَأَنَّ هَاشِمًا لَفِي رِحْلَتِهِ يَوْمًا عَائِدًا
مِنَ الشَّامِ كَارًا يَتَهَرَّبُ إِذْ رَأَى امْرَأَةً —
and Hashim was on his journey back from Syria, going by Yathrib, when he saw a woman.... Hal. sir. 98, 4
- سَيَرَانُو قَادِمٌ إِلَى مَنْزِلِ رُوكْسَانَ
حَامِلًا قِيثَارَهُ
Cyrano arrives at Roxane's house carrying his guitar.
Manf. sha'. 147, 1
- جَرَى كُلُّ ذَلِكَ وَأَنَا وَاقِفٌ هُنَاكَ
وَقِفُفُ الْمَرَاةِ أَمَامَ الْأَشْيَاحِ السَّائِرَةِ
تَفَكَّرًا بِالشَّرَائِعِ الَّتِي وَضَعَهَا الْبَشَرُ
لِلْبَشَرِ
All this happened while I was standing there like a mirror before passing ghosts, meditating about the laws imposed by man on man.
Gibr. I, 130, 9
- أَنَّ رِجَالَ الْقَوَافِلِ هُؤُلَاءِ كَانُوا يَجْعَلُونَ
مِنْهَا مَضَارِبَ لِيَلْجَأَ إِلَيْهَا مِنْهُمْ
الْقَادِمُونَ مِنْ تَاجِيَةِ الْيَمَنِ قَاصِدِينَ
فِلَسْطِينَ وَالْقَادِمُونَ مِنْ فِلَسْطِينَ
مُتَجِهِينَ إِلَى الْيَمَنِ
and that the people of the caravans used some of them as camp sites for their tents, either when going from Yemen to Palestine or on their way from Palestine to Yemen.
Hal. sir. 85, 15
- It may also modify any nominal part of the sentence:
- لَمْ يَدْرِ أَحَدٌ أَنِّي عُدْتُ بِهَا
فَارِعَةً إِلَى الْعِيْنَاءِ
Nobody knew that I returned to the harbor with her [ship] empty. Gibr. III, 55, 17
- (الْقَبَائِلُ) وَلَا تَصْبِرُ عَلَى مَا دُونَ
الْحُرِّيَةِ كَأَيْلَةٍ لِلْفَرْدِ وَالْأُسْرَةِ
وَالْقَبِيلَةِ كُلِّهَا
(The tribes) will not endure a freedom that is not perfect for the individual, for the family, and for the whole tribe. Hal. sir. 79, 3

- أَبٌ يَبْكِي فَرَحًا بِرُؤْيَا أَوْلَادِهِ بَيْنَ
يَدَيْهِ سَالِحِينَ مُفْتِطِينَ
A father cries with joy
seeing his sons before him
safe and happy.
Manf. mag. 101,15
- عَارَتْ أُمُّ أَيْمَنَ بِالطِّفْلِ إِلَى
مَكَّةَ مَتَحِيًا وَحِيدًا
Um Aiman returned to Mecca
with the lonely and weeping
child. Hai. sir. 113,16
- يَوْمَ الثِّيَابِ الْجَدِيدَةِ عَلَى الْكُلِّ
إِشْعَارًا لَهُمْ بِأَنَّ —
The day when everyone wears
new clothing making all of
them feel that....
Raf. wah. I,30,8

Here we should mention أَجْمَعِينَ جَمِيعًا, "in a body," "all together," "all of them," which were originally circumstantial accusatives and are now quite often used in a nominal or verbal sentence to emphasize totality as implied by a plural or a collective noun (see Vol. I, § 8 and 28):

- جَلَسْنَا جَمِيعًا سَاكِتِينَ
All of us sat down in
silence. Gibr. II,21,14
- لِيَخْرُجُوا عَنِّي جَمِيعًا
Get out, all [of you].
Manf. mag. 189,17
- صَاحَ الْمُتَلَلُّونَ وَالْمُوسِيقِيُّونَ جَمِيعًا
All the actors and musicians
shouted. Manf. sha'. 75,1
- كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ
All of us used to sleep on
the ground.
Ayy. (Br.) 71,25
- نَحْنُ جَمِيعًا صِعَافُ الْبَصَرِ
We are all short-sighted.
Hak. sul. 22,1
- مَا يَعْرِفُهُ النَّاسُ أَجْمَعِينَ
what everybody knows.
Tag. (Zy.) 3,18

The adverbial accusative is used after a single noun in stage directions:

- السَّاحِرُ (خَارِجًا مِنْ دَارِهِ)
The sorcerer (coming out
of his house).
Hak. sheh. 13,6

شَلِينِيَا (ذَاهِبًا إِلَيْهِ وَتَسْنِدًا
إِيَّاهُ) Mashliniya (going to him
and leaning on him).
Hak. ahl. 90,2

شَلِينِيَا (مُنْفَجِرًا فِي غَيْظٍ) Mashliniya (bursting out
in anger).
Hak. ahl. 113,6

C In an independent position, referring to the statement rather than to a specific part, the circumstantial accusative becomes equivalent to a modal or circumstantial adverb; in those cases there is no agreement in gender or number:

إِنَّ الْفُقَرَاءَ لَا يَعْرِفُونَ الْيَأْسَ
مُطْلَقًا The poor do not know de-
spair. Jabr. (Br.) 72,6

كَانَ أَهْلُهُ يَقِيمُونَ فِي الْقَرْيَةِ
قَرِيبًا مِنَ الْقَاهِرَةِ His family lived in the
village, not far from
Cairo. Hus. ayy. II,53,15

D Two or more adverbial accusatives go together asyndetically if they are adjectival nouns:

بَقِيتُ أَنَا صَامِتًا مُفَكِّرًا بِكَلِمَاتِهَا
I was silent, thinking
about her words.
Gibr. II,31,21

أَمَّا أَنَا فَبَقِيتُ وَاقِفًا مُتَفَرِّدًا وَتَعْدِي
As for me, I remained
standing alone.
Gibr. II,92,10

تَبِعَهَا مُطَرِّقًا صَامِتًا مُخَفَّلًا
بِشُعُورِ الْحِزْنِ وَالْحَبْلِ He followed her, his head
hanging, silent and op-
pressed with a feeling of
shame. Mah. qah. 77,2

رَأَى فَمُهُ مَفْتُوحًا — He saw his mouth open....
'Aww. (Br.) 19,5

They can also be used syndetically, especially when the circumstances expressed by the adverbial accusatives occur in succession and refer to correlative times:

شَقَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ صَبِيحًا وَمَسِيًّا	He felt a need to drink it every morning and evening. Hus. ayy. II, 33, 11
الْتَفَتَ إِلَيْهِ سِتْرَ بَلَاكٍ مُحْدِقًا وَمَسِيًّا	Mr. Black turned to him, glancing and smiling at him. Hak. (Zy.) 11, 19
مَشَلِينِيًّا (ذَاهِبًا إِلَيْهِ وَسَدِيدًا إِتْيَاءً)	Mashliniya (going towards him and leaning on him). Hak. ahl. 90, 2

Substantives in the circumstantial accusative are used syndetically (see also page 496):

دَخَلَهَا فَتًى مُرَاهِقًا وَقَلْبًا كَبِيرًا رُوحًا حَيًّا وَذَكَاءً وَقَادًا	He entered [the school] as an adolescent, all heart, a lively spirit, and a brilliant intelligence. Mah. qah. 13, 3
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E The circumstantial accusative is usually undefined; it may, however, be defined by a genitive construction, but is never found preceded by the definite article:

وَقَفَ أَمَامَهُ مَكْتُوفَ الْيَدَيْنِ	He stood before him with his arms crossed. 'Aww. (Br.) 11, 23
خَرَجَ صَاحِبِنَا مِنَ الْمَنْظَرَةِ مَنْكَسَ الرَّأْسِ	Our friend went out of the room with his head bowed. Hus. ayy. I, 59, 5
لِأَنَّهُ كَانَ يَكْرَهُ أَنْ يَنَامَ مَكْشُوفَ الْوَجْهِ	for he disliked sleeping with his face uncovered. Hus. ayy. I, 7, 3
رَأَى فَمَهُ مَفْتُوحًا مُنْفَرَجَ الشَّفَتَيْنِ	He saw his mouth open with his lips wide apart. 'Aww. (Br.) 19, 5

وَحَدٌ, in the circumstantial accusative, is always defined by a suffixed pronoun which refers to the governing noun:

- أَوْتَقِينَ وَحْدَكَ هُنَا؟ Will you stay here alone?
Hak. ahl. 124,1
- كَانَ سَيِّدَنَا لَا يُغْنِي بِصَوْتِهِ
وَلِسَانِهِ وَحْدَهُمَا The schoolteacher did not
sing with his voice and
mouth alone. Hus. ayy. I,32,7
- أَمَّا أَنَا فَبَقِيتُ وَاقِفًا مُتَفَرِّدًا وَحْدِي As for me, I remained standing
and alone. Gibr. II,92,10
- أَأَنْتِ وَحْدَكَ فِي هَذِهِ الدَّارِ؟ Are you alone in this house?
Hak. sheh. 17,14
- فَأُمُّهُ وَحْدَهَا هِيَ أُمُّ قَلْبِهِ for only his mother is the
mother of his heart.
Raf. wah. I,33,13
- فَالْإِيْمَانُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ For faith in God, the One,
the Unique, does not need
miracles. Hai. sir. 56,7

F As for the position of the circumstantial accusative within the sentence, it follows its governing noun, though not necessarily immediately afterward:

- أَرْسَلْتُنِي إِلَيْكَ تَذَكُّرًا لِنِعْمَتِكَ
الْبَيْضَةِ السَّابِقَةِ I sent them to you in
memory of [your] great
kindness. Manf. mag. 35,4
- أَنْ يُحِسَّ الْأَزْهَرُ مِنْ حَوْلِهِ نَائِمًا to feel the al-Azhar asleep
around him.
Hus. ayy. II,16,16
- خَرَجَ صَاحِبُنَا مِنَ الْمَنْظَرَةِ
مُكِنِّ الرَّأْسِ Our friend left the room
with his head bowed.
Hus. ayy. I,59,5
- جَلَسَ عَلَى كُرْسِيِّ قَرِيبًا مِنَ الْفِرَاشِ He sat on a chair not far
from the bed.
Mah. qah. 37,1

As we have mentioned above (see page 186), the adverbial accusative is only seldom found preceding

the verb; however, it still follows the noun it modifies:

الْعِرَاقُ - شَاعِرًا بِوَفَرَةِ خَيْرَاتِهِ الْمَادِيَّةِ، وَمَقْدَرًا تَارِيخَهُ التِّجَارِيَّ، وَمَذْرَبًا لِقَوَامِ النِّظَامِ الْاِقْتِصَادِيِّ الْحَدِيثِ - يَتَوَجَّهُ نَحْوُ —	Iraq, aware of its abundant material resources and re-asserting its mercantile history and reaching [new] stature in the modern economic system, is heading toward.... Bat. (Zy.) 12,41
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G The circumstantial accusative can be

a) an adjective:

رَأَيْتُ كَأَنِّي دُفِنْتُ حَيًّا	It seemed to me as if I had been buried alive. Hak. ahl. 42,4
وَجِدَ قَتِيلًا	He had been found murdered. Gibr. I,156,3
مَاذَا عَسَى أَنْ يَصْنَعَ هُوَ وَحِيدًا فِي الرَّبْعِ؟	What could he do alone in the building? Hus. ayy. II,180,5

b) an active participle:

أَنْتِ تَسِيرِينَ نَحْوَ الْآبَدِيَّةِ سَرْعَةً	You are hastening toward eternity. Gibr. II,129,4
بَعْدَ حِينٍ قَامَ الشَّيْخُ زَكَرِيَّا سَتَارًا	After a while Sheikh Zakarya stood up, taking leave. Tai. (Zy.) 34,18
شَى إِلَيْهِ مُهَدِّدًا	He went toward him, threateningly. Manf. mag. 47,11
ثُمَّ مَاتَ زَوْجِي مِنْ عَشْرِ سَنَوَاتٍ تَارِكًا لِي طِفْلَيْنِ	then my husband died ten years ago leaving me with two children. Nu'. liq. 43,11
إِنَّ اللَّهَ لَمْ يَرْزُقْنِي إِلَّا نَاءً قَارِعًا	God did not give me the container empty. Hak. sul. 31,4

c) a passive participle:

حَتَّى رَأَى بَابَ الْحَدِيقَةِ مَفْتُوحًا
 حَتَّى رَأَى بَابَ الْحَدِيقَةِ مَفْتُوحًا
 Manf. mag. 32,11

until he saw the garden
 gate open before him.

رَأَى عَبْدُ الْمُتَّالِ فِي الْمَسَاءِ
 رَأَى عَبْدُ الْمُتَّالِ فِي الْمَسَاءِ
 إلى أَهْلِهِ مَحْزُونًا مَكْرُودًا
 Hus. 'ala. I,16,17

In the evening Abdu l-Muttallib
 returned to his family, sad
 and exhausted.

ذَاتَ يَوْمٍ رَجَعَ الْأَعْرَجُ إِلَى الْكُوْخِ
 ذَاتَ يَوْمٍ رَجَعَ الْأَعْرَجُ إِلَى الْكُوْخِ
 مَطْرُودًا مِنَ الشَّوَارِعِ
 'Aww. (Br.) 12,7

One day the lame boy, thrown
 out of the streets, returned
 to the hut.

الْقُرْآنُ نَفْسَهُ يَنْصُرُ عَلَى وُجُودِهِ
 الْقُرْآنُ نَفْسَهُ يَنْصُرُ عَلَى وُجُودِهِ
 مَكْتُوبًا
 Hal. sir. 32,21

The Koran itself reveals its
 existence in writing.

يَاكَ الْمُتَوَكِّلُ مَقْتُولًا
 يَاكَ الْمُتَوَكِّلُ مَقْتُولًا
 Djir. tar. I,258,15

Al-Mutawakkil was murdered.

For a discussion of "impersonal participles" in the
 adverbial accusative, see page 418:

سَقَطَ مَغْشِيًا عَلَيْهِ
 سَقَطَ مَغْشِيًا عَلَيْهِ
 Manf. mag. 125,16

He fainted.

When the participle is derived from verbs that have
 a meaning related to time, it retains its temporal
 meaning when used in the circumstantial accusative
 and expresses not *how* but *when* the action was fulfilled
 (see page 178):

كَانَ يَسْتَيْقِظُ سُبْحًا
 كَانَ يَسْتَيْقِظُ سُبْحًا
 Hus. ayy. I,9,4

He used to awaken early.

قَدْ ظَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتَ
 قَدْ ظَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتَ
 إِذَا عَادَ مِنَ الْأَزْهَرِ صَبِيحًا وَإِذَا
 إِذَا عَادَ مِنَ الْأَزْهَرِ صَبِيحًا وَإِذَا
 عَادَ مِنْهُ مَسِيًّا
 Hus. ayy. 11,3,11

For days he kept hearing
 this voice when he came
 back from the al-Azhar every
 morning and evening.

شَفَرَ بِالنَّاحَةِ إِلَى أَنْ يَشْرَبَهُ
نَضِيبًا وَمَسِيًّا He felt the need to drink
it every morning and evening.
Hus. ayy. 11,33,11

d) a substantive:

مِنْ الْمَحَرِّ أَنْكَ لَمْ تُولَدْ بِنْتًا ! It is a pity that you weren't
born a girl!
Mah. zuq. 47,11

يَقُولُ لِي عَمِّي أَنَّهُمَا تَرَكَا نِي طِفْلًا My uncle tells me that they
abandoned me as a child.
'Aww. (Br.) 16,13

مَرَّ النَّاسُ أَفْرَادًا وَجَمَاعَاتٍ The people went by, singly
and in groups.
Gibr. III,54,7

(الدِّمَاءُ) سَوْفَ تَجْرِي أَنْهَارًا
كَثِيرَةً (The blood) will flow like
mighty rivers.
Gibr. III,87,11

الْمَدِينَةُ الْمُعْطَوَةُ رَأْسًا عَلَى عَقِبٍ — the city, turned upside
down.... Hak. ahl. 70,13

Here we should include the following correlative constructions:

يَدًا بِيَدٍ hand in hand.
Manf. mag. 34,2

أَنْ رَأَاهَا مُقْبِلَةً عَلَيْهِ وَجْهًا لَوَجْهِهِ that he saw her coming
directly toward him
[face to face].
Manf. mag. 24,6

جَانِبًا إِلَى جَانِبٍ side by side.
Kay. (Zy.) 27,37

e) an infinitive:

ثُمَّ أَتَى جِيلُكُمْ خُضُوعًا لِلْمَدِينَةِ
الْحَدِيثَةِ then came your generation,
humbly accepting the new
culture. Amin (Zy.) 7,11

أَخَذَ يَتَمَشَّى فِي الْقَاعَةِ دَهَابًا
وَحَيْفَةً He began to walk back and
forth in the room.
Manf. sha'. 90,16

- (كَانَتْ) وَتَتَغَطَّى السَّيَاحَ وَثَبًا مِنْ
فَوْقِ أَوْ أُنْسِيَابًا بَيْنَ قُصْبِهِ
and crossed the fence by
jumping over it or passing
through it.
Hus. ayy. 1,5,2
- أُرِيدُ أَنْ أَمُوتَ شَوْقًا وَلَا أَحْيَا
مَلَأَ
I want to die yearning and
not live weary.
Gibr. II,95,8
- رَأَى فِرْتزَ وَزَوْجَتَهُ وَأَوْلَادَهُ جُلُوسًا
He saw Fritz, his wife, and
the children sitting.
Manf. mag. 264,5

The infinitive may have passive meaning:

- قَدْ عَرَفْتُمْ أَنَّ رُسُلَ الْمَسِيحِ قَدْ
مَاتُوا قَتْلًا وَجَدًا
You know that the Apostles
of Christ were killed and
stoned to death.
Gibr. I,191,8

(For a discussion of the paronomastic use of the circumstantial accusative, see page 444).

§ 100 COPULATIVE VERBS

Arab grammarians have chosen for the copulative verbs and their various constructions the more concrete names of: **كَانَ وَأَخَوَاتُهَا**, "kama and its sisters," **اسْمُ كَانَ**, "the noun of kama," for its subject, **خَبَرُ كَانَ**, "the predicate of kama," for the accusative of such a construction.

They are verbs whose original meanings have faded and they have become either verbal expressions of existence, or expressions of the simplest modifications of existence, in which case they function merely as verbal *copula* that join the subject to a nominal predicate with a resultant modification in the temporal meaning of the verb.

In such constructions, the nominal predicate is actually an adverbial predicative noun and is thus always in the accusative case. After the elimination of the original function of the verb, the adverbial predicative can be considered as a nominal predicate in the accusative.

Hence, Arabic has developed a series of constructions that are logically equivalent to a temporal counterpart of the nominal sentence, which is, by definition, timeless (see Vol. I, § 2).

These verbs may have the function

a) of stating simple existence as a counterpart of a nominal sentence with only one constituent (see Vol. I, § 2);

b) of a verbal *copula* between a noun and its nominal predicate.

§ 101 VERBS OF EXISTENCE

The verbs of existence express the absolute existence of the subject or its existence in a specific place or situation. They are thus equivalent to a nominal sentence with one single element (see Vol. I, § 2) or to a nominal sentence with an adverb or a prepositional phrase as nominal predicate (see Vol. I, § 7).

The verb most frequently used with this meaning is **كَانَ** *al-kāna*, "to be," which in this function is called "the absolute *kāna*."

حَتَّى كَانَ الْإِسْلَامُ until Islam appeared.
Hai. sir. 77,8

حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ ذَاكَ until a day came when the
الصَّبِيُّ فِيهِ أَلَامَ حَقًّا boy really felt the pain.
Hus. ayy. I, 118,4

إِنْ لَمْ يَكُنِ الْبَحْرُ فَلَا تَنْتَظِرُ اللُّؤلُؤَ If the sea were not there,
وَأِنْ لَمْ يَكُنِ النَّجْمُ فَلَا تَنْتَظِرُ you could not expect pearls
الشَّمَاعَ وَإِنْ لَمْ تَكُنْ شَجَرَةُ الزَّوَادِ to exist, and if no stars,
فَلَا تَنْتَظِرُ الزَّوَادَ you could not expect their
light, and if no rose bushes,
you could not expect a rose.
Raf. wah. I, 16,3

وَلَمْ تَكُنْ فِي عُرْفَتِنَا كَهَرِبَاءُ There was no electricity in
our room. Jabr. (Br.) 71,26

وَلَكِنْ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ but none of this happened.
Hus. ayy. I, 103, 3

Other verbs used with an absolute meaning are: وَجَدَ, "to be found," "to exist"; however, these are used only in the imperfect:

هَلْ تَوْجَدُ قُوَّةً تَتَغَلَّبُ عَلَى الْمَوْتِ؟ Is there a force that can
overcome death?
Gibr. I, 130, 15

لَا يُوجَدُ غَيْرُنَا نَحْنُ There is no one besides us.
Hak. sheh. 150, 16

أَيُّوجَدُ شَيْءٌ أَحْسَنُ مِنَ الرَّحْمَةِ؟ Is there anything more
beautiful than mercy?
Tai. (Zy.) 34, 28

Note, however, that the meaning of وَجَدَ is frequently specified by a local adverb; cf. the English "there is....":

لَمْ يَكُنْ يُوجَدُ شَيْءٌ دَاعٍ يَدْعُو
إِلَى بَقَاةِ الْعَرُوسَيْنِ There was no one to invite
the bride and bridegroom
to stay. Mah. qah. 132, 20

أَنَّهُ لَا يُوجَدُ شَيْءٌ فَرَّقَ بَيْنَ
أَمْرَأَةٍ وَأَمْرَأَةٍ that there is no difference
between one woman and an-
other. Mah. qah. 130, 14

(For a discussion of لَيْسَ, "not to be," as negation of existence, see Vol. I, § 33, and also refer to the verbal copula below.)

§ 102 VERBAL COPULA

Copulative verbs are those used as a simple verbal copula between the subject and the nominal predicate. Such sentences are semantically equivalent to a temporal counterpart of nominal sentences in which a noun—whether adjective or substantive—functions as a nominal predicate (see Vol. I, § 7).

The nominal predicate is always in the accusative case³⁶ and is, in fact, a circumstantial accusative (see page 186):

A **كَانَ** is most frequently used as a verbal copula; in this case it is called **كَانَ النَّاقِصَةُ**, "the defective kana," by Arab grammarians:

لَمْ أَكُنْ قَاسِيًا مَعَهَا I was not hard on her.
Tai. (zy.) 34,13

أَنْتَ الْيَوْمَ حَبِيبِي وَقَدْ أَنْتَ تَكُونُ Today you are my sweetheart
زَوْجِي and tomorrow you will be my
husband. Manf. mag. 43,8

سَأَكُونُ سَعِيدًا I shall be happy.
Manf. sha'. 138,5

تَعَلَّمْ أَنْ تَكُونَ جَلَدًا Learn to become strong.
Raf. wah. I,84,16

كَانَ ظَنِينًا أَنْ — He believed that....
Hus. ayy. I,12,1

كَانَتِ الدَّارُ هَارِثَةً مَفْرَقَةً The house was still, im-
فِي النَّوْمِ mersed in sleep.
Hus. ayy. I,128,12

كَانَ لَهُ صَدِيقًا وَعِنْدَهُ أَثِيرًا He was his friend and could
influence him.
Hus. ayy. II,107,1

B Other verbs can be used in the same way. They, however, do not express existence in an absolute way as **كَانَ** often does, but in a relative way always fol-

36. Note the following examples:

إِنْ كَانَ صَحِيحٌ مَا تَقُولُ if what you say were true.
Manf. sha'. 29,13

إِذَا كَانَ مَا سَمِعْنَا صَحِيحًا ؟ if what we heard were true.
Hak. shah. 137,9

However, no real tendency to use **كَانَ** without the accusative is noticeable.

lowed by a determination in the accusative case or in the form of a prepositional phrase:

a) أَصْبَحَ, "to become," "to be":

قَدْ أَصْبَحْتُ بِسَبَبِ فَعْلَتِهَا ضَغَةً
الْأَفْوَاءِ Because of her action I
had become the victim of
gossip. Tai. (Zy.) 34,12

أَصْبَحَ خَلِيلٌ تَاجِرًا
'Aww. (Br.) 13,4
Khalil became a merchant.

سَنَدُ هَذَا الْيَوْمِ أَصْبَحَ صَبِيًّا
شَيْخًا From that day on, our boy
was a sheikh.
Hus. ayy. I,37,1

b) رَزَأَ, "to cease":

In this construction, رَزَأَ is used only in the negative; the equivalent is the English "still," "yet to be," i.e., "not to cease (to be)":

مَا رَزَأَ الرَّجُلُ طِفْلًا
Hak. sheh. 15,12
The man is still a child.

أَحَدُهُمَا لَا يَزَأُ شَابًا
One of them was still a
youth. Hus. ayy. II,6,13

كَانَ لَا يَزَأُ صَغِيرًا
Hus. ayy. I,67,4
He was still young.

كَانَتْ فَاطِمَةُ مَا تَزَأُ طِفْلَةً
Hai. sir. 129,9
Fatima was still a child.

مَا تَزَأَ حَتَّى الْيَوْمِ مَوْجِعُ دَهْشَةٍ
الْعَالَمِ وَإِعْجَابِهِ which up to this time has
caused astonishment and
wonder in the world.
Hai. sir. 67,3

فَعِلْنَا مَا يَزَأُ قَاصِرًا عَنْ
تَفْصِيلِ بَعْضٍ — for our knowledge is still
unable to explain some....
Hai. sir. 42,5

لَمْ يَزَلْ لَدَيَّ الْوَقْتُ — I still have time....
Hak. sul. 17,5

c) ظَلَّ, "to be," "to continue":

- وَالنَّارُ فِي هَذَا الْمَوْقِدِ تَطْلُ مُتَقِدَّةٌ
بَعْدَ ذَهَابِكَ بِخُلْمَا كَانَتْ قَبْلُ and the fire on this hearth
will continue burning after
your departure as it did
before it. Gibr. I, 173, 6
- أَمَّا خَلِيلٌ فَلَمْ يَفْهَمْ وَظَلَّ سَدُّوهُهَا As for Khalil, he did not
understand, but was per-
plexed. 'Aww. (Br.) 13, 1
- ظَلَّ هُوَ شَاخِصًا إِلَى مَقْصُورَةِ
رُوكْسَانَ He continued gazing at Roxane's
loge. Manf. sha'. 33, 8
- d) صَارَ, "to become," "to be":
- لَقَدْ صِرْتُ وَحِيدًا فِيهِ I have been left alone here.
Hak. ahl. 81, 9
- الآنَ قَدْ صِرْتُ شَيْخًا طَاعِنًا I am now a very old man.
Gibr. II, 63, 12
- أَهَذَا إِلَهِ الَّذِي صِرْتُ كَاهِنَهُ؟ Is this the deity whose
priest I have become?
Gibr. II, 126, 20
- e) يَبْقَى, "to continue (to be)":
- لَمْ يَبْقَ قَادِرًا عَلَى تَوَلَّى أُمُورِ
مَكَّةَ He was no longer able to
administer the affairs of
Mecca. Hal. sir. 96, 10
- f) بَاتَ, "to spend the night," "to become," "to be":
- بَاتَتْ غَرِيبَةً فِي أَرْضِ مَوْلِدِهَا She became a stranger in
the land of her birth.
Gibr. I, 75, 7
- g) يَهْجُ, "to leave," "to cease":
- As a verbal copula يَهْجُ is used only with a negation,
meaning "to continue," and is equivalent to زَالَ:

- مَا بَرَحَ الْعَرَبُ مُنْذُ صَدَرِ الْإِسْلَامِ
تُخْتَلِفِينَ فِي — Since the earliest days of
Islam the Arabs have always
disagreed on....
Djir. tar. I, 99, 24
- لَكِنَّهُ مَا بَرَحَ حَيًّا فِي حَقُولِنَا
وَكُرُونِنَا وَنُيُوتِنَا وَقُلُوبِنَا but he is still alive in
our fields and gardens,
in our houses and hearts.
Nu'. kan. 16, 9
- وَأَشْتَدَّ كَذَلِكَ الْإِقْبَالُ عَلَى التَّعَلُّمِ
أَشَدَّادًا مَا بَرَحَ فِي أَرْيَافِ يَوْمَا
بَعْدَ يَوْمٍ Thus the interest for learning
became intense and it is
still growing day by day.
al-Hus. (Br. II) 1, 9
- h) وَجَدَ , "to be found":
وَجَدَ الْأَدَبَ الْعِرَاقِيَّ بَعْدَ نَقْطَةِ
الْعَرَبِ ذَا طَائِعٍ وَشَخْصِيَّةٍ After the Arab awakening,
Iraqi literature shows
character and personality.
Bat. (Zy.) 12, 14

(For a discussion of لَيْسَ, see Vol. I, § 33, and for these verbs when followed by an imperfect, see Vol. III.)

§ 103 EXCLAMATIONS

Exclamations are not intended as a manifestation of a mental process, nor do they have the purpose of actual communication of ideas; they are simply expressions of emotion and, thus, interjectional as such, they could be considered independent of any syntactical construction.

Arabic, however, has incorporated most of the exclamatory expressions into syntactical constructions and grammatical functions. This can be explained and fully justified by the psychological process by which we actually make use of exclamatory expressions or the mentioning of a single noun with an interjectional effect for the actual communication of ideas.

Arab grammarians, and quite often Western scholars, frequently make a distinction between interjectional expressions and phrases denoting a wish, reproach,

warning, and the like. The latter phrases are interpreted as elliptical constructions in which the accusative depends upon a verb which is understood. Strictly speaking, even if they could be understood as a part of an elliptical sentence, we have to admit that supplying a verb would efface the exclamatory quality and thus the actual character of the phrase. From the interjectional ending *ah*, understood as an accusative, we arrive at the logical acceptance of this new syntactical category of "accusative of exclamation."

§ 104 INTERJECTIONAL PHRASES

A The interjectional ending *ah* transforms any noun into an interjectional expression which is often, though not necessarily, preceded by the interjection *ah* or *ya*:

وَا أَسَفًا ۝ Oh, what a pity!
Hak. ahl. 19,2

وَا فَرَحًا ۝ What joy! Hak. (Br.) 43,15

رَحْمَةً لَّكَ ۝ Mercy upon you!
Manf. sha'. 206,14

رَبَّاهُ ۝ Perhaps!
Hak. ahl. 62,2; Hak. (Br.) 41,25

رَبَّاهُ ۝ Oh, God! Hak. ahl. 117,12

Note the following:

وَلِمَ ۝ and why? Mah. qah. 109,7

The feminine ending *ah* is omitted in some expressions:

اَللّٰهُمَّ رَحْمَاكَ ۝ My God, have mercy!
Hak. ahl. 22,14

رَحْمَاكَ يَا نَفْسِ رَحْمَاكَ ۝ Have mercy, my Soul!
Gibr. II,128,1,12,17

Frequently the interjectional character fades until the expression becomes a simple vocative form, which is then preceded by the interjection **يَا** :

أَنْظُرِي يَا أُمَّاءُ ! Look, mother!
Gibr. I, 158, 16

سَاءَ الْخَيْرِ يَا أُمَّاءُ ! Good afternoon, mother!
Mah. qah. 34, 21

B **وَ** used as an interjection takes the noun following it in the genitive case:

وَاللَّهِ ! By God! Raf. wah. I, 67, 11

وَعَيَاةِ الْحُسَيْنِ ! By the life of Husain!
Mah. zuq. 55, 11

C **وَيْلٌ**, "affliction," "distress," "woe!," is frequently used introducing an interjectional expression. It is followed by a noun in the genitive case or by a prepositional phrase:

وَيْلٌ الْهَارِبِينَ مِنْ شَهَوَاتِهِمْ لَا تَنُتِمُ
مِنْ يَسْجِنٍ إِلَى سِجْنٍ يَهْرَبُونَ وَوَيْلٌ
الْهَارِبِينَ مِنْ سُجُونِهِمْ فَهُمْ يَهْرَبُونَ
مِنْ مُنْقِذِيهِمْ مِنْ حَيْثُ لَا يَمْلَعُونَ
Pity those who flee from
their passions, for they
flee from one prison to
another, and pity those
who flee from their prisons,
for they unwittingly flee
from their saviors.
Nu'. liq. 94, 8

وَيْلٌ لِمَنْ يَقْضِي ! وَوَيْلٌ لِمَنْ يُدِينُ !
Woe to those who judge!
Woe to those who condemn!
Gibr. I, 117, 10

Note that **وَيْلٌ** can also be preceded by the definite article:

الْوَيْلُ لِي ! Alas! Hak. sheh. 86, 2

and note also the following **وَيْلَى**, which is equivalent to **وَيْلٌ** :

وَيْلَى عَلَى ذَٰلِكَ الْوَلَدِ الْأَبْيَرِ
السَّعِينِ Pity this clean, well-fed
child! Raf. wah. I, 89, 14

وَيْلٌ can also be used as an interjectional particle followed by a suffixed pronoun:

- وَيْلَهُ! Woe unto him! Hak. ahl. 67,3
 وَيْلَنَا! Woe unto us! Hak. ahl. 38,11
 وَيْلَكُمْ! Woe unto you!
 Raf. wah. I,82,9

D The preposition لَ frequently governs a suffixed pronoun; in this case, the prepositional phrase is followed by an undefined substantive introduced by the preposition مِنْ with a specifying meaning; the suffixed pronoun may refer to, and agree with, the noun following it. The expression is always introduced by the interjection يَا:

- يَا لَهُ مِنْ يَوْمٍ! And what a day!
 Hus. ayy. I,55,15; II,69,17
 يَا لَهَا مِنْ حَيَاةٍ! What a life!
 Mah. qah. 112,18
 يَا لَهُ مِنْ يَوْمٍ وَثَا لَهَا مِنْ
 ضَعَايَا! What a day, and how loath-
 some the slaughtering of
 the animals!
 Hus. ayy. I,125,9
 يَا لَهَا مِنْ رَكْضَةٍ عَلَى رِجْلِهِ
 الْعَوَجَا! What a way to run with his
 crippled foot!
 'Aww. (Br.) 14,9
 يَا لَهَا مِنْ صِفَاقَةٍ وَجْهِ! What insolence!
 Hak. sul. 89,3

but it can also refer to the person to whom the expression is addressed; the preposition مِنْ then introduces an adjective:

- يَا لَهُ مِنْ سَعِيدٍ وَثَا لِي
 مِنْ شَرِّقِي! How happy he is, and how
 unlucky I am!
 Manf. sha'. 202,7

Note the following interjectional expression:

- يَا لِلْوَيْدِ! Woe! Hak. ahl. 27,14

(For the use of يَا as a "calling particle," see page 216ff.)

§ 105 ACCUSATIVE OF EXCLAMATION

A Other interjectional phrases, expressing a wish, warning, greeting, and similar terms, take the real accusative case, whether they are preceded or not by an interjectional particle. The nouns are usually undefined and pronounced in the pausal form:

صَبْرًا	Patience!	Hak. ahl. 18,1
عَفْوًا	Excuse me!	Nu'. liq. 18,5
شُكْرًا لَكَ	Thank you!	Mah. qah. 63,21
يَا عَجَبًا	How strange!	Mah. qah. 119,12
مَهْلًا	Slowly!	Zay. (Zy.) 16,10
مَرْحَبًا	Welcome!	Hai. sir. 501,2
رَوْدًا	Slowly!	Zay. (Zy.) 16,11

but they can be defined by a following genitive:

مَعَادُ اللَّهِ	God forbid!
	Jabr. (Br.) 69,10

B An exclamatory accusative can be used within a sentence as an emphatic attributive to mean blame or praise:

أَنَّ ثَوْرَةَ عَجَبًا انْتَشَرَتْ فِي كُلِّ مَكَانٍ	that a revolution surprisingly had become countrywide.
	Hai. (Zy.) 14,19

and it can also express a command, wish, or warning:

يَا أَقْوِيَاءَ الْقُلُوبِ مِنَ الرِّجَالِ رِفْقًا بِضَعْفَاءِ النُّفُوسِ مِنَ النِّسَاءِ	Oh, you men of strong heart, be kind to the weak spirits of women. Manf. (Zy.) 30,46
---	--

مَكَانَكَ ! Stay where you are.
Mah. qah. 77,1

الْمَوْتَ يَا رَبِّ ! Let me die, O Lord!
Qud. (Br.) 48,13

The accusative case of exclamation can, in addition, express the person to whom the warning or command is directed:

إِيَّاكَ أَنْ تَضُرَّ هَذِهِ الْمَرْأَةَ بِشَيْءٍ Be careful not to harm this
woman. Hak. sul. 119,5

إِيَّاكَ أَنْ تُطَيِّسَنِي ... إِيَّاكَ أَنْ
تَقْطُرَ سَبِيلِي ... Beware of touching me...don't
stay in my way.
Mah. qah. 77,1

إِيَّاكَ أَنْ تُؤَسِّسَ لَهُ شَيْءٌ ! Take care not to tempt him
in any way!
Hak. (Br.) 41,10

إِيَّاكَ وَأَنْ تَتَحَرَّكَ يَا فَاجِرُ ! Don't you dare move, you
shameless one!
Mah. zuq. 123,8

C Some nouns used as exclamatory expressions seem to be found as interjections; thus they may lose their noun endings:

إِتِّبَاهُ ! Careful! Mah. qah. 98,22

عَظِيمُ ! Great! Jabr. (Br.) 74,16

D Frequently, words or expressions in an exclamatory function lose their original nature so that they become exclamatory expressions used to emphasize or stress a certain idea or emotion with an effect very much like that of an adverb. They cannot, however, be considered as adverbs, since they still retain their original position and function within the sentence they introduce.

The most common expressions of this kind are:

a) رَبٌّ, "many" (e.g., "many a man!"), which can still be considered as an exclamatory accusative —hence its exclamatory or emphatic effect on the noun it governs.

It can be used with a following undefined noun in the genitive case:

رَبِّ صِدْقِي كَانَ أَكْذَبُ مِنْ كَذِبِ Many a truth is more de-
ceiving than a lie.
Nu'. liq. 20,1

رَبِّ زَهْرَةٍ تَلْقَوْنَهَا عَلَى ضَرْحِ Many a flower which you find
on a forgotten grave is like
نَسِيٍّ تَكُونُ كَقَطْرَةِ الندَى — the drop of dew which....
Gibr. II,11,15

رَبِّ is frequently used together with the adverbial relative pronoun *مَا* (see Vol. III). As a particle, رَبِّ loses its exclamatory meaning so that it becomes equivalent to an indefinite adverb, "perhaps"; it is, however, used to introduce a complete sentence. The verb will be in either the imperfect or perfect with a non-preterital meaning.³⁷

رَبِّمَا سَمِعْتَ فَتَى يَتْلُو الْقُرْآنَ فِي You might hear the hushed
but steady voice of some
صَوْتِ هَادِيٍّ مُعْتَدِلٍ young man reciting the
Koran. Hus. ayy. II,18,10

وَرَبِّمَا عُدْتُ إِلَيْكَ بَعْدَ قَلِيلٍ and perhaps I shall return
to you shortly.
Manf. sha'. 241,5

رَبِّمَا غَيَّرَ دِينَهُ He might change his religion.
Nu'. kan. 51,17

لَأَنَّهُ أَقْوَى مِنْكَ وَرَبِّمَا قَتَلَكَ For he is stronger than you
are and he might kill you.
Manf. sha'. 33,3

أُصَدِّقُ ... لَكِنْ رَبِّمَا لَا أَفْهَمُ I do believe...but perhaps
I do not understand.
Hak. ahl. 166,5

وَرَبِّمَا أُدِيرَتْ فِي بَعْضِهَا تِجَارَةُ and perhaps in some of them
sugar and rice were traded
السُّكَّرِ وَالْأُرْزِ أَيْضًا as well. Hus. ayy. II,11,15

37. The use of the perfect with a non-preterital meaning can be considered as a syntactical remnant of the original exclamatory character of the construction.

or a part of a sentence:

مَنْذُ أُسْبُوعٍ رُبَّمَا أَكْثَرَ مِنْ أُسْبُوعٍ

For a week or perhaps more than a week. Hak. ahl. 59,1

كَثِيرًا بَلْ رُبَّمَا عَلَى الدَّوَامِ

often, perhaps rather always. Musa adab. 89,7

إِذَنْ هُنَا . فِي هَذَا الْبَهْوِ عَيْنِهِ
رُبَّمَا فِي هَذَا الْمَجْمَعِ الَّذِي نَقِفُ
فِيهِ الْآنَ

Then here, in this very hall and even perhaps in this place where we're standing now.
Hak. ahl. 46,1

For a discussion of رُبَّمَا introducing an optative construction, see Vol. III.

b) شَتَّانَ (مَا) , "how different is," "how great the difference is":

شَتَّانَ مَا بَيْنَ هَذَا وَبَيْنَ نِشَاطِ
رُوحِي

How much that differs from spiritual zeal!
Hai. sir. 41,15

شَتَّانَ بَيْنَ هَذِهِ وَطَرِكِكَ

But what a difference between the two!
Mah. qah. 130,13

c) ³⁸ سُرْعَانَ مَا , "how soon," "very soon," "suddenly":

هَذِهِ الْقُوَّةُ الَّتِي أَنْتَشَرَ إِلَيْهَا سُرْعَانَ مَا وَقَفَتْ وَجْهًا لِوَجْهِ أُمَامِ
الْمَسِيحِيَّةِ

The strength with which Islam spread very soon brought it face to face with Christianity.
Hai. sir. 2,12

جَلَسْتُ فِي قَاعَةِ الْإِنْتِظَارِ هُنَا
وَسُرْعَانَ مَا عَادَتْ الْفَتَاةُ مُبْتَسِمَةً
قَائِلَةً —

I sat down a while in the waiting room, but very soon the girl came back smiling and said....
Din (Br.) 60,1

38. On the syntactical function of مَا, see Vol. III.

وَسَّرَعَانْ مَا اَسْتَدَّتْ يَدُ الْغُلَامِ
إِلَى أَبِيهِ and how quickly the boy
stretched out his hand
toward his father.
Rai. (Br.) 124,19

أَنَّ مَا يَقُولُونَهُ أَوْ يَكْتُبُونَهُ سَرْعَانْ
مَا يَصِلُ إِلَيْهِ إِلَى النَّاسِ جَمِيعًا that the news of what they
said or wrote reached all
the peoples very rapidly.
Hai. sir. 44,10

E In this chapter, we also have to consider the
emphatic formula *مَا أَكْرَمَ زَيْدًا*, "How generous Zaid is!"
known as *مَا التَّعَجُّبُ* "ma of admiration," followed by
فَعَلَ التَّعَجُّبُ, "the verb of admiration."³⁹

This formula should not be understood as a verbal
construction, but as an elative in the accusative of
exclamation preceded by the interrogative used as
an emphatic rhetorical question (see Vol. I, § 44)
and followed by the logical subject, which is also
in the accusative of exclamation. Therefore, the
actual meaning of the expression is "what (who) is
more generous than Zaid?" which with an exclamatory
meaning becomes "How generous Zaid is!"

The nominal character of this expression semanti-
cally explains the fact that it always has an adjectival
connotation (see example below). Moreover, it can be
used with all adjectives (which will still keep their
adjectival meaning):

مَا أَقْسَى الْحَيَاةَ هَهُنَا How difficult life is here.
Gibr. II,206,15

From the structural point of view the expressions,
when used with roots whose middle radical is weak,
are not like form IV of such verbs but will always
be similar to the elative of the adjectives, e.g.,

مَا أَطْيَبَكَ حَيًّا وَمَيِّتًا How noble you were in life
and death! Hai. sir. 511,10

مَا أَحْوَجَهُ How great his need was!
Mah. qah. 112,10

39. On this construction, see also H. Wehr, *Der arabische*
Elativ, Ak. d. Wis. u. d. Lit. Mainz, Geist. u. Sozialwis. Kl.
(1952), p. 607 and Brock., *Grund.*, II, 11 and 12.

مَا أَرَوْعَ الْجَبَّارَةِ الصَّامِتَةِ فِي
إِلَافَاتِهِ وَإِلْفَاحِ
How wonderful those silent
stones are in their manifest
eloquence. Tai. (Zy.) 9,31

The noun in the accusative case following the expression is always defined, either by the definite article or by a genitive construction:

مَا أَجْمَلَ ذَوْقَهُمْ
How exquisite their taste is!
Hak. (Zy.) 11,14

مَا أَعْظَمَ هَذَيْنِ الْإِسْمَيْنِ
How great these two names are!
Hus. ayy. II,20,1

مَا أَشَدَّ قَسَاوَةَ الْإِنْسَانِ وَمَا
أَكْثَرَ رَأْفَتَهُ
How powerful man's cruelty
is, yet how abundant is his
pity! Gibr. I,160,10

مَا أَكْثَرَ الْعَاطِلِينَ الظَّلُومِينَ فِي
هَذِهِ الدُّنْيَا
How numerous are the oppressed
workers in this world!
Mah. zuq. 62,20

مَا أَحْوَجَ الْأُمَمَ الْعَرَبِيَّةَ إِلَى هَذِهِ
الْخَوَائِرِ
How much the Arab nations need
such stimuli!
Musa adab. 175,14

The logical subject, the noun in the accusative case, can be expressed by means of a suffixed pronoun:

مَا أَبْعَدُنَا عَنْ سِرِّ الْعَالَمِ
How far we are from the
Secret of the universe!
Raf. wah. I,34,13

مَا أَبْطَطَنِي بَلَّ مَا أَجْهَلَنِي
أَعَاهِدُهُ أَنْ —
How naive I was, rather,
how ignorant of me to promise
him that....
Nu'. liq. 21,6

مَا أَسْعَدَنِي الْآنَ بِذِكْرِكَ أَسْمَى
هَكَذَا
How happy it makes me now
that you are saying my
name that way!
Hak. sul. 79,6

When two correlative expressions follow each other in a coordinate construction, مَا may or may not be repeated before the second expression:

مَا أَكْثَرَهُنَّ وَمَا أَجْمَلُهُنَّ ! How many and how beautiful they are! Mah. qah. 92,4

مَا أَسْعَدَنِي وَأَعْظَمَ هَنَائِي ! How happy and blissful I am! Manf. sha'. 101,1

مَا أَحْسَنَهُ غِنَاءً وَمَا أَغْرَبَهُ ! What a beautiful and strange song! Hak. sheh. 5,9

To express the past كَانَ is placed between مَا and the relative:

يَا لَيْتَكَ تَعْرِفُ وَقَعَ بَرْقِيَّتِكَ عَلَى بَيْتَاهُ مَا كَانَ أَجْمَلَهُ ! If you only knew the effect of your wire on Baha, how beautiful it was! Nu'. liq. 29,2

مَا رَأَى وَمَا كَانَ أَكْثَرَ مَا رَأَى ! what he saw, and how many things he saw! Hus. 'ala. II,191,9

مَا كَانَ أَجْمَلَ يَوْمِكَ الْيَوْمِ ! How beautiful those days were! Manf. sha'. 96,5

مَا كَانَ أَعْظَمَ أَبَا بَكْرٍ ! How great Abu Bekr was! Hai. sir. 20,17

The emphatic meaning of this expression can be strengthened by the interjection يَا preceding مَا:

يَا مَا أَعْجَبَ إِذْرَاكَ الطُّفُولَةُ وَالْهَامِهَا ! How wonderful the discernment and instinct of children are! Raf. wah. I,83,12

and also by the compound particle أَلَا (see Vol. I, § 411):

أَلَا مَا أَشَبَّهُ الْإِنْسَانَ فِي الْحَيَاةِ بِسَفِينَةٍ فِي أَمْوَاجِ هَذَا الْبَحْرِ ! How similar a man in life is to a ship on the waves of the sea! Raf. wah. I,50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

مَا أَغْرَبَهَا أَمْرًا ! What a strange woman she is! Gibr. III,211,17

مَا أَحْلَاهَا زِيَارَةً وَقَدْ تَرَى بِرِي أَكْثَرَ مِنْ عَامٍ وَلَمْ أَرَكَ	How pleasant a visit this is, since I have not seen you for more than a year. Nu'. liq. 23,9
مَا أَسْعَدَهُ قَتَّى رَضِيَ عَنْهُ الشَّيْخُ عَبَّاسُ !	How fortunate the young man is with whom Sheikh Abbas is pleased! Gibr. I, 152, 13
مَا أَسَاهَا نَظْرَةً —	How sublime is a glance which.... Raf. wah. I, 31, 1

The emphatic expression may also be used to modify a following clause, which may be either a noun clause (see Vol. III), a pronominal relative (see Vol. III), or a clause introduced by the adverbial relative لَ (see Vol. III):

مَا أَجْمَلَ أَنْ تَرَى الْفَلَاحَاتِ الْمَشْهُوقَاتِ — !	How beautiful to see the slender peasant women....! Sak. (Zy.) 13, 18
مَا أَفْظَعَ مَا تَقُولِينَ !	How hideous what you're saying is! Manf. sha'. 95, 4
مَا أَصَدَقَ مَا قَالُوا !	How true what they say is! Raf. wah. I, 55, 14
مَا كَانَ أَحَبَّ إِلَيْهِ أَنْ — !	How much he loved to....! Hus. ayy. I, 13, 12
مَا أَكْثَرَ مَا كَانَ أَحَدُهُمْ يَعُودُ إِلَى بَيْتِهِ وَفِي يَدِهِ —	How often one of them would return home carrying in his hand.... Hus. ayy. II, 10, 9

§ 106 THE ACCUSATIVE AFTER وَ

Arabic has always used the accusative case after the coordinating conjunction وَ as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.

مَا أَكْثَرَهُنَّ وَمَا أَجْمَلُهُنَّ ! How many and how beautiful they are! Mah. qah. 92,4

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مَا رَأَى وَمَا كَانَ أَكْثَرَ مَا رَأَى ! what he saw, and how many things he saw! Bus. 'ala. II,191,9

مَا كَانَ أَجْمَلَ يَوْمِكَ الْآثَامِ ! How beautiful those days were! Manf. sha'. 96,5

مَا كَانَ أَعْظَمَ أَبَا بَكْرٍ ! How great Abu Bekr was! Hai. sir. 20,17

The emphatic meaning of this expression can be strengthened by the interjection يَا preceding مَا:

يَا مَا أَعْجَبَ إِدْرَاكَ الطُّفُولَةِ وَالْبَهَامَا ! How wonderful the discernment and instinct of children are! Raf. wah. I,83,12

and also by the compound particle أَلَا (see Vol. I, § 41):

أَلَا مَا أَشَبَّ الْإِنْسَانَ فِي الْحَيَاةِ بِسَفِينَةٍ فِي أَمْوَاجِ هَذَا الْبَحْرِ ! How similar a man in life is to a ship on the waves of the sea! Raf. wah. I,50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

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مَا أَحْلَاهَا زِيَارَةً وَقَدْ تَرَى بِهَا أَكْثَرَ مِنْ عَامٍ وَلَمْ أَرَكَ	How pleasant a visit this is, since I have not seen you for more than a year. Nu'. liq. 23,9
مَا أَسْعَدَهُ فَتَى رَضِيَ عَنْهُ الشَّيْخُ عَبَّاسُ	How fortunate the young man is with whom Sheikh Abbas is pleased! Gibr. I, 152, 13
مَا أَسَاهَا نَظْرَةً —	How sublime is a glance which.... Raf. wah. I, 31, 1

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مَا كَانَ أَحَبَّ إِلَيْهِ أَنْ —	How much he loved to....! Hus. ayy. I, 13, 12
مَا أَكْثَرَ مَا كَانَ أَحَدُهُمْ يَعُودُ إِلَى بَيْتِهِ وَفِي يَدِهِ —	How often one of them would return home carrying in his hand.... Hus. ayy. II, 10, 9

§ 106 THE ACCUSATIVE AFTER وَ

Arabic has always used the accusative case after the coordinating conjunction وَ as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.

Arab grammarians call this *وَأَوَّالِيَّةٌ*, "way of simultaneity." The noun in the accusative case is called *الْمَقُولُ مَعَهُ*, "the object with which something is done."

This apparent subordination by the conjunction is actually a real coordination in which the second noun is introduced as an emphatic statement of invitation or warning and, therefore, is actually an emphatic accusative (see page 202f.).

The emphatic effect of this construction can still be seen in such expressions as:

مَا أَنْتَ وَذَاكَ؟ What has that to do with
you? Hus. ayy. 1,77,13

دَعْنِي وَشَأْنِي! Let me alone!
Manf. sha'. 162,12

Compare the example above with the following:

مَا لَكَ أَنْتَ وَلِهَذَا What is that to you!
Mah. zuq. 209,6

In verbal sentences, *وَ* followed by a noun in the accusative case, is used to introduce a semantically compound subject when a real coordination of the nouns is not intended. In this case the grammatical subject of the verb is usually implied in the verbal form;

وَ with the accusative immediately follows the verb:

دَخَلَ وَإِيَّاهُ عِنْدَ وَهْبٍ He went in to Wahb with him.
Hai. sir. 107,11

أَقَامَ وَإِيَّاهَا مَعَ الْجِرْهُمِيِّينَ فِي
هَذَا الْمَكَانِ Both stayed there with the
Jirhumites. Hai. sir. 89,18

إِنْتَقَلَ إِلَى بَيْتِهَا لِبَيْدَا وَإِيَّاهَا
صَفْحَةً جَدِيدَةً مِنْ صَفَحَاتِ الْحَيَاةِ He went to her house to be-
gin a new page of his life
with her. Hai. sir. 123,6

سَأَطْلَعُ وَإِيَّاكَ فِي التَّرَامِ I shall ride with you on
the streetcar.
Ghur. (Zy.) 31,46

فِي الْخَرِيفِ سَأَذْهَبُ وَالْحُبَّ
إِلَى — In the autumn I shall go to-
gether with Love to....
Gibr. 11, 50,19

حِينَ اشْتَرَكَ إِسْمَاعِيلُ فِي بِنَاءِ
الْكَعْبَةِ when he collaborated with
Isma'il in the construction
of the Kaaba.
Hai. sir. 91,2

When an actual coordination is intended, both of the subjects will be stated in the nominative case. The verb, however, may agree grammatically with the first subject of the compound:

خَرَجْتُ أَنَا وَأَبُوهُ نَحْوَهُ We went, his father and I,
toward him.
Hai. sir. 110,22

but it may also agree with both as a compound subject, and thus be in the plural (see Vol. I, § 28):

أَعْدَرَيْنَا مَا أَتَّفَقْنَا أَنَا وَأَبُوكَ
لَيْلَةَ أُسْرِ؟ Do you know what we, your
father and I, decided last
night? Manf. mag. 137,13

Compare, however, with the following:

كُنْتُ أَنَا وَرَفِيقِي نَدْخُنُ ذَاتَ لَيْلَةٍ
(وَكُنَّا بِثَلَاثِ ضَيْفَيْنِ فِي الْقَصْرِ) — My two friends and I were
smoking one night (they
were, as I was, guests in
the palace)....
Raih. mul. 80,16

The use of وَ followed by an accusative of person is derived from this construction and has a meaning and function equivalent to a prepositional modification:

مِثْلَمَا تَفْعَلُ أُمٌّ وَطِفْلَهَا as a mother does with her
child. Gibr. I,160,3

تَحَدَّثَ بِأَيَّاهُ بِمِثْلِ هَذَا الْحَدِيثِ He spoke to him in the
same terms. Hai. sir. 374,10

تَحَدَّثْتُ وَبَعْضَ رِجَالِهَا مِنْ تَجَارِ I had talked with some of
its merchants. Raih. mul. 16,1

سَأَطْلَعُ وَإِيَّاكَ فِي التَّرَامِ I'll ride the streetcar
with you. Ghur. (Zy.) 31,46

لَعَلَّهَا تَتَنَارَعُ وَنَفْسَهَا Perhaps she was fighting
with herself.
Hind. (Zy.) 32,38

أَنْ يَرْتَبِطَ وَإِيَّاهُمَا to unite forces with them.
Hai. sir. 319,24

It can also be used after infinitives and participles:

إِلَى اشْتِرَاكِ وَإِيَّاهُ into partnership with him.
Hai. sir. 360,22

رَأَيْتُ نَفْسِي سَافِرًا وَإِيَّاهُ — I imagined myself going with
him to.... Raih. mul. 22,18

إِتِّصَالُهُمْ وَإِيَّاهُمْ بِصِلَةِ النَّسَبِ their relationship with them
through marriage.
Hai. sir. 91,11

§ 107 THE VOCATIVE

The main difference between the vocative and the exclamatory accusative is that the former is an exclamatory introduction to a speech addressed to a person or to a personified object who or which is present; thus, it is considered definite and concrete. The latter is only an expression of personal emotion without any communication. Both of them share an exclamatory effect, however.

In Arabic, there is no special ending for the vocative. Thus when a person or a personified object is to be addressed, Arabic uses either the nominative or the accusative case which, as it appears in the vocative, is related to the interjectional ending *a* used for the accusative of exclamation (see page 206f.).

The use of either construction —nominative or accusative— has always been governed by definite rules, so that each is permitted only under specific conditions.

In order to emphasize the exclamatory effect of the vocative, some interjectional particles are always used preceding it. The most frequently found are: *يا* and *يا أيها*:

A In some especially common vocative expressions, endings are used whose nature has not yet been explained. In modern Arabic, these seem to be the remnant of an older usage and are found only in certain Koranic expressions (e.g., K. XII,4):

يَا أَبَتِ! Oh, my father!
Hak. ahl. 48,16

In addition, it has always been possible to shorten a personal suffixed pronoun of the first person in some expressions:

يَا رَبِّ! Oh my Lord!
Gibr. II,104,18; Gibr. II,268,6

يَا نَفْسِ! My soul! Gibr. II,128,1

Note that this shortening of the suffix is, however, not a general rule; e.g.,

يَا إِلَهِي! My God! Hak. ahl. 19,8

يَا رَبِّي! My Lord! Hak. ahl. 120,16

Any noun defined by a suffixed pronoun or by a following genitive can be used in the accusative case as a vocative:

أَبَانَا الَّذِي فِي السَّمَوَاتِ ... Our Father, which art in heaven.... Gibr. I,87,14

مَهْلًا بَنِي قَوْمِنَا! Not so fast, fellow countrymen! Zay. (Zy.) 16,10

بَنِي وَطَنِي! Oh, my compatriots!
al-Raf. (Zy.) 19,24

B يَ is followed by a noun in the nominative case without nunnation or a definite article, when the noun is in no way further specified by a genitive construction or an apposition:

تَعَالِ يَا مَوْتُ! Come then, Oh Death!
Gibr. II,101,11

لَا يَا أَسْتَاذَ No, Professor.
Raih. mul. 67,5

Proper names that are generally used with the definite article lose the article when in the vocative after يَا:

الْغَزَالِي al-Ghazali. Hus. ayy. I,95,9
يَا غَزَالِي! Oh, al-Ghazali!
Hus. ayy. I,95,11

If the noun has a genitive determination, then the accusative case is necessary:

يَا بَنِي أُمِّي! Compatriots!
Gibr. III,41,1
يَا أَصْدِقَاءَ شَبَابِي النَّثِيرِينَ Oh, friends of my youth,
scattered throughout Beirut....
فِي بَيْرُوتَ —! Gibr. II,11,3
يَا وَلَدَيَّ الْيَسِيرَيْنِ! Oh, my poor boys!
Raf. wah. I,93,12
يَا بَنِي الْكَلَابِ! Oh, sons of a dog!
Hus. ayy. I,92,5
يَا أَخَا جَدِّي! Great uncle!
Raf. wah. I,70,16

The accusative case will also be used with compound proper names:

يَا أَبَا مَيْسُورِ! Abu Maisur! Hak. sheh. 129,12
يَا أَبَا عَلِيٍّ! Abu 'Ali! Hai. sir. 257,14
يَا أَبَا طَالِبٍ! Abu Talib! Hai. sir. 185,18

Very frequently, as we have seen in the examples given above, يَا has no other function than to introduce the name or the title of the person to whom the speech is addressed; thus it does not act as an exclamatory:

لَا شَيْءَ مِنْ ذَلِكَ يَا أَسْتَاذُ Nothing of the kind,
Professor. Raih. mul. 66,22

كَأَن لِّي أَمْرَأَةً يَا حَضْرَةَ الْأُسْتَاذِ
بَارِعَةً جَمِيلَةً I had, Honored Professor, an
outstanding and beautiful
wife. Raih. mul. 67,4

يَا سَيِّدَ بِلَاك Mister Black!
Hak. (Zy.) 11,10

C **أَيُّهَا** requires the noun following to be in the
nominative case and always defined by the definite
article. It becomes **أَيْتُهَا** when preceding a feminine
noun:

مَا أَسْمُكَ أَيُّهَا الرَّجُلُ؟ What is your name, oh man?
Gibr. I,184,6

أَيْتُهَا الْأَرْمَلَةُ السَّاقِطَةُ! Oh, wretched widow!
Gibr. I,198,8

أَيُّهَا الضَّعِيفُونَ الضَّعَفَاءُ! Oh, feeble captives!
Gibr. I,191,16

أَيُّهَا الْأَعْيَانُ! Oh, you blind ones!
Hak. ahl. 79,16

مَاتَ أَهْلِي وَأَهْلُكُمْ أَيُّهَا السُّورِيُّونَ! Syrians! our people are
dead! Gibr. III,91,9

أَيْتُهَا الْأَرْضُ! Oh, Earth!
Gibr. III,215,1

For greater emphasis, **أَيُّهَا** may be preceded by **يَا**,
which, in this position, has no influence upon the
case of the vocative. It is frequently found pre-
ceding a pronominal relative clause:

يَا أَيُّهَا الَّذِينَ أَنْزَلْتَ عَلَيْهِمُ
آيَاتُ الْجَمَالِ Oh, you upon whom the token
of Beauty has descended.
Gibr. II,117,5

يَا أَيُّهَا الَّذِينَ — Oh, you....
Gibr. II,116,4; 116,12

§ 108 GENERAL DENIAL

The negative particle **لَا** followed by a noun in the accusative case without either article or nunnation is used in Arabic to deny, in an absolute sense, the existence of the noun governed by the negative particle. This construction, which Arab grammarians call **كُفْيَ عَامًّا**, "general denial," or **كُفْيَ الْجِنْسِ**, "denial of the species," is derived from the accusative of exclamation (see page 206) as an emphatic negation of the noun in question.

A The emphatic character of the construction can still be seen in such expressions as:

لَا يَأْسَ عَلَيْهِ It won't do any harm!
Mah. qah. 55,20

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ There is no power and no strength save in God!
Mah. qah. 35,19

لَا يَأْسَ It does not matter!
Hak. sheh. 86,12

لَا خَوْفَ عَلَيْكُمْ You have nothing to fear.
Gibr. II,117,5

Even though the original affect of the construction usually fades to the point of being a simple negation of existence "there is not....," it has to be used in a direct statement, and the noun governed by the negative particle must be a substantive and immediately follow it:

إِلَى أَيْنَ؟ — إِلَى حَيْثُ لَا حُدُودَ "Whither?"... "To where there are no boundaries...."
Hak. sheh. 79,9

لَا حَاجَةَ لَنَا بِفَقْرِكَ We do not need your oath.
Hak ahl. 75,10

وَلَا صِلَةَ بَيْنَهُ وَبَيْنَهَا and there was no connection between either of them.
Hus. ayy. I,34,9

B The noun after **لَا** in the accusative case is usually followed by a prepositional phrase or an ad-

verb which specifies and determines the meaning of the noun in the accusative:

- لَا سُلْطَانَ لِأَحَدٍ غَيْرِي عَلَيْهَا Nobody but me has any authority over it.
Manf. mag. 67,1
- لَا حَاجَةً لِي إِلَى شَيْءٍ بَعْدَ ذَلِكَ After this, I don't need anything. Manf. sha'. 61,11
- لَا خَوْفَ عَلَيْكُمْ You have nothing to fear.
Gibr. II,117,5
- لَا مِصْبَاحَ هُنَاكَ There was no lamp there.
Manf. mag. 100,11

The preposition that modifies the noun in the accusative frequently introduces a noun clause:

- لَا بُدَّ مِنْ أَنْ — It was necessary to....
Hus. ayy. I,7,5; I,9,1

This prepositional phrase is frequently omitted:

- وَهُوَ لَا شَكَّ سَيَلَا عَيْنَكَ and you, no doubt, will like him. Nu'. liq. 33,7
- إِنَّ الْمَوْتَ لَا بُدَّ آتٍ إِلَيْكَ Death will inevitably come to you. Manf. sha'. 57,3
- إِنَّهُ لَا بُدَّ يَبْغِضُكَ وَيَحْتَقِرُكَ He will, no doubt, detest and despise you.
Manf. mag. 139,14

The preposition introducing the noun clause is frequently omitted (see page 261f.):

- لَا بُدَّ أَنِّي — I must.... Manf. sha'. 57,2
- لَا رَيْبَ أَنْ — There is no doubt about....
Hak. sheh. 87,6

Note that لَا بُدَّ at times loses its meaning of necessity ("it is unavoidable") and expresses the meaning of certainty:

مَا أَسْعَدَ هَذَا الشَّابَّ لَا بُدَّ أَنْ
يَكُونَ ابْنُ أَحَدٍ رَاجَوَاتِ الْهِنْدِ How fortunate this young
man is! He must be the
son of some Indian rajah.
Hak. ahl. 98,14

The noun in the accusative may also be followed by a substantive or adjective which agrees with it in gender.⁴⁰ However, according to both Arab and Western grammarians, it is in the nominative case with the function of a nominal predicate:

لَا شَيْءٌ فِي الْعَالَمِ أَبَدَعُ —
مِنْ الدَّمْعِ There is nothing on earth
more wonderful...than tears.
Manf. sha'. 68,11

لَا عِلَاجَ لَهُ غَيْرَ الْإِيتِشَاقِ The only thing to do is to
draw [our swords].
Manf. sha'. 55,15

or in the accusative case with an attributive function:

لَا شَيْءٌ غَيْرَ الْأَرْضِ! Nothing but the earth!
Hak. sheh. 152,14

أُرِيدُكَ أَنْتَ وَلَا شَيْءَ غَيْرِكَ I want you and nothing
else. Mah. zuq. 209,12

It may also be followed by a verb for which the noun is the logical subject; the construction is, in fact, an asyndetical relative sentence (see Vol. III):

لَا أَحَدٌ يَدْرِي؟ لَا أَحَدٌ يَدْرِي "Is there no one who knows?"
"There is no one."
Hak. sheh. 11,4

لَا أَحَدٌ يَعْلَمُ "Nobody knows." ["There is
no one who knows."]
Hak. ahl. 41,3

C The negative particle with the accusative following may be used in a subordinate construction. It is found in a noun clause after أَنْ (see Vol. III):

40. Beck., Arab. Synt., p. 118; Wright, II, 97, A.

أَمَّا أَنَا فَأَقُولُ أَنَّ لَا حَدَّ بَيْنَهُمَا
As for me, I say that there
is no division between them
[both]. Nu'. liq. 44,15

أَعْتَرَفْتُ أَنَّ لَا شَيْءَ يَسْتَطِيعُ —
I recognize that nothing
can.... Hak. ahl. 79,2

رَأَيْتُ أَنَّ لَا بُدَّ مِنْ الْوُقُوفِ عَلَى
أَحْيَابِ نَزُولِهَا
I think that it is necessary
to study the causes of their
revelation. Hal. sir. 18,20

It is especially common as an asyndetical relative
clause:

كَانَتْ شَرًّا لَا بُدَّ مِنْهُ
It was an unavoidable evil.
Hus. ayy. I,93,16

ذَلِكَ شَيْءٌ لَا شَأْنُ لِي بِهِ
That is something that does
not concern me.
Hus. ayy. I,61,16

أَنَا رَجُلٌ لَا مَالُ لِي
I am destitute.
Hal. sir. 120,23

يَشَى مِنْ الرِّزَانَةِ وَالْإِشْفَاقِ
وَالْحَيَاءِ لَا حَدَّ لَهُ
with infinite composure,
concern, and shyness.
Hus. ayy. I,20,4

حَقًّا إِنَّ الْعِلْمَ بَحْرٌ لَا مَاجِلَ لَهُ
Indeed, knowledge is a sea
without a shore.
Hus. ayy. II,20,1

سَتَقْبِلُ لَا مَعْنَى لَهُ
a future without any
meaning. Gibr. II,118,13

and frequently after the indefinite relative pronoun *lā*:

أَنَّهُ سَمِعَ إِخْوَتَهُ يَصِفُونَ مَا لَا
عِلْمَ لَهُ بِهِ
that he heard his brothers
describing things he did
not know. Hus. ayy. I,18,1

كَانَتْ قَدْ أَعَدَّتْ لَهُ مَا لَا بُدَّ
مِنْهُ فِي بَثْلِ هَذَا الْوَقْتِ
She had already prepared
what was necessary for such
an occasion.
Hus. ayy. I,35,8

D When two correlative expressions governed by *لَا* follow each other in a coordinated construction, none of the nouns after the negative particle will take the definite article. With regard to case, according to the grammarians, one is free to use the accusative or the nominative in either or both;⁴¹ it seems, however, that the use of the accusative case in both is the most common:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ There is no power and no strength save in God!
Mah. qah. 35,19

مِنْ لَّا شَرَفَ لَهُمْ وَلَا وَجْدَانَ of those who have neither honor nor feeling.
Nu'. liq. 34,12

لَا ضَبَاحَ هُنَاكَ وَلَا ضِيَاءَ There was neither lamp there nor light.
Manf. mag. 100,11

لَا نَاصِرَ لِي وَلَا مُعِينَ I have no one to help me.
Manf. mag. 49,15

(وَجَدْتُ) شَيْئًا لَا حَدَّ لَهُ (I found) something unlimited and endless.
لَا نِهَآيَةً Gibr. II,113,7

Note that when the two correlative nouns have the same prepositional modification, it will only be expressed after the first noun (see page 256f.):

As a negative answer, equivalent to the English negative indefinite pronoun "nothing," *لَا شَيْءٌ* ("there is no....") is used regardless of the actual meaning of the construction or of the case required by the question (see Vol. I, § 48):

وَمَاذَا أَجَابَتْ؟ — لَا شَيْءٌ "What did she answer?"...
"Nothing!" Hak. ahl. 82,10

وَمَاذَا تَرَى؟ — لَا شَيْءٌ "What do you see?"...
"Nothing." Hak. sheh. 9,14

41. See Reck., *Arab. Synt.*, p. 120; Wright, II, p. 97, C.

مَاذَا تَقُولِينَ ؟ — لَا شَيْءَ "What are you saying?"...
"Nothing." Hak. sheh. 60,7

أُرِيدُكَ أَنْتَ وَلَا شَيْءَ غَيْرِكَ I want you and nothing else.
Mah. qah. 209,12

Note the following⁴²:

كَأَنَّهُ لَا شَيْءَ As if he were nothing.
Hus. ayy. I,60,8

أَنَا كُلُّ شَيْءٍ وَأَنْتَ لَا شَيْءَ I am everything and you
nothing. Hak. sheh. 46,12

(For a discussion of the compound particle لَا شَيْئًا see Vol. III.)

E Frequently the negative particle لَا with the accusative it governs is used to fill the noun's function, either of an appositive:

إِلَى عِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ to the worship of God, the
Unique, the Only One.
Hal. sir. 365,4

or as a predicate in a nominal sentence:

إِذَا كَانَ نِضَالٌ هَذِهِ الطَّوَائِفِ if the dispute between these
factions was unavoidable....
لَا بُدَّ مِنْهُ — Hai. sir. 281,7

أَنَّ يَوْمًا قَرِيبًا لَا بُدَّ أَنْ يَفْتَحَ that a day was undoubtedly
coming in which God would
اللَّهُ لَهُمْ فِيهِ أَبْوَابُ مَكَّةَ open Mecca's gates to them.
Hai. sir. 364,14

كَانَ لَا بُدَّ أَنْ يَتَكَلَّمَ He must speak.
Mah. qah. 146,21

42. In the following example:

شَيْءٌ خَيْرٌ مِنْ لَا شَيْءَ Something is better than nothing.
Mah. qah. 28,15

it cannot be ascertained whether شَيْءٌ is to be considered in the accusative (لَا شَيْءٍ) or in the genitive dependent on the preposition مِنْ.

F When the prepositional phrase which usually accompanies such expressions as, e.g., **لَا رَيْبَ فِي** or **لَا بُدَّ مِنْ** is omitted, they are then frequently used in an adverbial function. The expressions may or may not be introduced by the conjunction **وَ** and are rather free in the position they assume within the sentence:

- | | |
|---|---|
| <p>هُوَ وَلَا رَيْبَ قَدْ قَالَ ذَلِكَ
خَوْفَ الرَّدِّ !</p> | <p>Undoubtedly he said that
for fear of apostasy!
Hak. (Br.) 43,3</p> |
| <p>مَوْضِعُ الْكِتَابِ هُوَ السَّبَبُ الْأَوَّلُ
فِي الْإِقْبَالِ عَلَيْهِ لَا رَيْبَ</p> | <p>The subject matter of the
book is undoubtedly the
main reason for its ac-
ceptance. Hal. sir. 25,7</p> |
| <p>وَأَلَّا فَأَنَا قَاتِلُهُ لَا مَحَالَةَ</p> | <p>Otherwise I would surely
kill him. Nu'. liq. 110,12</p> |
| <p>إِنَّهُ لَا بُدَّ يُبْغِضُكَ وَيَحْتَقِرُكَ</p> | <p>He will certainly hate and
despise you.
Manf. mag. 139,14</p> |
| <p>هِيَ لَا شَكَّ تُحِبُّ</p> | <p>She is undoubtedly in love.
Mah. qah. 135,19</p> |
| <p>هَؤُلَاءِ وَلَا رَيْبَ رِجَالٌ دَقِيَّانُونَ</p> | <p>They are undoubtedly
Dacianus' people.
Hak. ahl. 38,13</p> |
| <p>إِنَّ هَذَا الرَّجُلَ أَحْمَقُ وَلَا شَكَّ</p> | <p>No doubt this man is stupid.
Hak. ahl. 83,9</p> |

Note that with this function the expressions may also precede an adjective, e.g., in a nominal sentence; however, they do not influence the adjective's case:

- | | |
|---|---|
| <p>هُوَ لَا بُدَّ سَيَكُونُ إِلَى تَغْلِبِ طَائِفَةٍ
عَلَى سَائِرِهَا</p> | <p>the dominance of one [faction]
over all the others would be
unavoidable.
Hal. sir. 281,7</p> |
| <p>إِنَّ الْمَوْتَ لَا بُدَّ آتٍ إِلَيْكَ</p> | <p>Death will inevitably reach
you. Hak. sheh. 57,3</p> |
| <p>إِنْ كُنْتَ لَا بُدَّ آخِذًا بِهِ أَحَدًا</p> | <p>If you must blame somebody
for it. Manf. mag. 179,15</p> |

§ 109 THE ACCUSATIVE AFTER PARTICLES

Under this heading, we shall study a series of particles of different origin and varying syntactical character which have in common the fact that they usually govern a noun in the accusative case. Arab grammarians call them *إِنِّهَا وَأَخَوَاتُهَا*, "inna and its sisters," with the accusative known as *خَبَرُ إِنِّ*, "the predicate of inna." For practical purposes, other particles, like *أَنَّ* and *لَكِنَّ*, which have a common origin and similar construction will be studied here, although they are not followed by a noun in the accusative.⁴³

A *إِنَّ* and *أَنَّ* are, in fact, demonstrative elements which originally had an emphatic interjectional character; they are used in order to direct the mind of the listener toward a specific noun in the accusative case on which they exert their governing emphatic influence. The accusative here is thus related to the accusative of exclamation (see page 202f.).

The noun in the accusative does not belong to the following sentence structurally, nor must it necessarily be the grammatical subject; as a consequence, it has to be re-presented in the sentence in the proper place and proper syntactical function by means of a personal pronoun.

In two instances, however, the accusative has been incorporated into the following sentence. This occurs: 1) when the emphatic accusative is simultaneously the logical and the grammatical subject; it need not be repeated, since the repetition itself seems to carry a special emphatic effect; 2) when the accusative is the grammatical subject of a nominal sentence with inverted word order (see Vol. I, § 12).

Thus, the following constructions are possible:

إِنَّ الرَّجُلَ هُوَ فِي الدَّارِ	Certainly the man is in the house. [There this
إِنَّ الرَّجُلَ فِي الدَّارِ	man! he is in the house.]
إِنَّ الرَّجُلَ قَتَلَ	This man has certainly killed.

43. On the use and function of these particles within a compound, see Vol. III.

إِنَّ الرَّجُلَ قَتَلَ زَيْدًا Indeed the man, Zaid has killed him.

إِنَّ الرَّجُلَ مَاتَ أَبُوهُ Certainly the man's father has died. [Certainly the man, his father has died.]

The same types of constructions are possible with *أَنَّ* (see page 234) and with *لَكِنَّ* (see page 235).

The normal word order in these constructions, as it appears in the preceding examples, is for the accusative to immediately follow the particle. When this order is not observed and the accusative is not placed directly after the particle, two constructions are possible:

a) The logical subject remains in the accusative case, regardless of its position in the sentence. This, however, occurs only in nominal sentences:

إِنَّ عَلَى بَابِ غُرْفَتِي ضَابطًا There is an officer at the door of my room.
Qud. (Br.) 48,5

عَلَى أَنَّ فِي بَعْضِ الْمَدِينِ الْكِبَرِ
كَالْقَاهِرَةِ مَثَلًا أَسْوَاقًا — But in some large cities
—in Cairo, for example—
there were several markets.
Djir. tar. I, 193, 19

اقْرَأْ هَذَا الْكِتَابَ فَإِنَّ لَكَ فِيهِ
ذِكْرًا Read this letter, for you
are mentioned in it.
Manf. mag. 29, 14

كَأَنَّ فِي السَّمَاءِ مَلَكًا وَجَّهَ
الْبَصَاحَ إِلَيْهَا as if there were an angel
in heaven directing light
toward her.
Raf. wah. I, 86, 10

b) The particle takes a personal suffix (third person, masculine) which is of general reference to the following sentence and upon which it exerts its governing influence. This construction is especially frequent with verbal sentences, but it is also used with nominal sentences (see page 430f.):

وَاللَّهُ يَعْلَمُ أَنَّهُ لَا مِنْ أَحَدٍ
مِنْهُمْ يَعْلَمُ — God knows that none of them
knows.... Manf. mag. 25, 17

- أَنَّهُ لَا يُوجَدُ ثَمَّةَ فَرْقٌ بَيْنَ
أَمْرَاءٍ وَأَمْرَأَةٍ that there is no difference
between one woman and an-
other. Mah. qah. 130,14
- وَلَكِنَّهُ الْكِتَابُ اسْتَوْجَبَ مِنِّي أَنْ — but the book forced me to....
Maz. (Zy.) 1,35

Note that sometimes the particle governs a word different from the one we could consider the logical subject. This seems to be allowed when the subject cannot be in the accusative:

- مَنْ أَدْرَاكَ أَنَّ مَا تَطْلُبُ مَوْجُودًا؟ Who told you that what you
are seeking exists?
Hak. sheh. 54,3
- أَلَعَلَّهُ وَاثِقٌ مِنْ أَنَّ مَا خَلْفَ
الْبِئْسَارِ جَمِيلٌ كَالَّذِي أَمَامَهُ؟ Is he so certain that what
is behind the curtain [of
death] is as beautiful as
what is in front of it?
Nu'. liq. 28,4

Compare with the following:

- لَوْ أَنَّ مَا تَقُولُ صَحِيحٌ ! If only what you're saying
were true! Hak. ahl. 49,8
- B Any attributive apposition to a noun in the
accusative will also be in the accusative case (see
page 48):
- أَنَّ لِي فِي الْحَيَاةِ رَأْيًا غَيْرَ رَأْيِكَ that my opinion about life
is different from yours.
Manf. mag. 8,2
- أَنَّ لَهُ بَيْنَ هَذَا الْعَدَدِ الضَّخْمِ
مِنَ الشِّيَابِ وَالْأَطْفَالِ مَكَانًا خَاصًّا that among this large num-
ber of children he had a
special place.
Hus. ayy. 1,17,2
- أَنَّ ثَمَّ وَطَنًا عَرَبِيًّا ؟ that there is an Arabic
fatherland?
Zur. (Zy.) 18,17
- إِنَّ هُنَاكَ طَرِيقَيْنِ مَفْتُوحَيْنِ أَمَامِي There are two ways open
before us. Idr. (Br.) 73,27

but the nominal predicate will follow in the nominative case (see Vol. I, § 3):

أَنَّ قَلْبَكَ نَقِيٌّ طَاهِرٌ؟ that your heart is clean
and pure? Manf. mag. 35,16

إِنَّ الْأَمِيرَةَ صَبِيحَةٌ The Princess is Christian.
Hak. ahl. 85,15

إِنِّي خَائِفٌ I am frightened.
Hak. ahl. 151,16

The particle may govern more than one noun in the accusative case:

إِنِّي لَأَعْرِفُ أَنَّ فِيكَ عَثَّ الْأَطْفَالِ
وَمِيلَهُمْ إِلَى اللَّهْوِ وَالضَّحِكِ وَشَيْئًا
مِنْ قَسَوَتِهِمْ I know that you like
children's jests and you
have their liking for fun
and laughter, and some of
their cruelty.
Hus. ayy. I, 147,13

كَأَنِّي وَإِيَّاهُ وَاحِدٌ as if he and I were one
single being.
Nu'. kan. 11,5

لَأَنِّي لَا أَعْتَقِدُ أَنَّ عَهْدًا يَمِثْلُ
عَهْدِكَ الْغَادِرِ وَوَدًّا يَمِثْلُ وَدِّكَ
الْكَارِبِ يَسْتَحِقُّ أَنْ — For I do not believe that
a false promise and a love
as faithless as yours de-
serve to....
Manf. (Zy.) 30,29

إِنَّ طَلَبَةَ الْجَامِعَةِ وَطَلَبَةَ جَمِيعِ
الْعَدَارِسِ الْعُلْيَا وَالثَانَوِيَّةِ — The university students
and the students of all
colleges and secondary
schools.... Hai. (Zy.) 14,8

C As we have stated, the noun in the accusative case may have different functions in the following constructions:

a) As subject, in a nominal sentence:

إِنَّ الرَّاهِبَ فِي الدَّيْرِ نَظِيرُ
الْحَنْدِي فِي سَاحَةِ الْحَرْبِ A monk in a convent is
like a soldier on the
battlefield.
Gibr. I, 161,8

أَنَا رَجُلٌ جُنْدِيٌّ سَادِجٌ that I am a simple soldier.
Manf. sha'. 22,17

إِنَّ الْعِلْمَ بَحْرٌ لَا سَاحِلَ لَهُ Knowledge is a sea without
a shore. Hus. ayy. 20,1

إِنَّكَ خَائِفٌ You are afraid.
Hak. ahl. 55,6

or in a verbal sentence:

أَنَّهُ قَدْ حَفِظَ الْقُرْآنَ that he had memorized the
Koran. Hus. ayy. I,39,14

أَنَّهُ كَانَ يُحِبُّ الْغِنَاءَ that he loved to sing.
Hus. ayy. I,32,3

وَأَنَّهُمْ لَا يَعْلَمُونَ They do not know.
Hak. (Zy.) 11,36

عَلَى أَنِّي مَا ذَهَبْتُ بَعِيدًا But I have not gone far.
Manf. maq. 10,5

وَأَنَّا لَنْ نَسْتَطِيعَ — We shall never be able
to.... Musa adab. 27,12

b) As a genitive:

لَأَنَّهُ لَيْسَ لَهُ تَرَاثٌ for he has no legacy.
Hak. (Zy.) 11,36

حَتَّىٰ إِنْ بَعْضَ الْخُلَفَاءِ فِي هَذَا so that the mothers of some
الْعَصْرِ كَانَتْ أُمَّهُنَّ رُومِيَّةً caliphs were Byzantine at
that time.
Amin zuh. I,65,18

أَنَّ الْوَلَدَ لَيْسَ فِي وَجْهِهِ that there is no sign of
عَلَامَةُ هَمٍّ sorrow in a child's face.
Raf. wah. I,86,11

c) As an accusative object:

فَإِنِّي لَيَسْعِدُنِي أَنْ — For it makes me happy
to.... Hal. sir. 65,17

- أَنَّ هَذِهِ الْكُتُبَ الثَّلَاثَةَ تَرْجَمَهَا
أَمِنْ الْمُقَفِّعِ that Ibn al-Muqaffa' trans-
lated these three books.
Amin duh. I, 208, 14
- لَأَنَّ الرَّجُلَ يُنْجِيهِ أَنْ يَتَخَلَّصَ
مِنْ عَوَاقِبِ جَهْلِهِ for man can free himself
from the consequences of
his ignorance.
Q. Amin (Zy.) 5, 25

§ 110 إِنَّ

Of all the originally emphatic particles, only **إِنَّ** has preserved its basic effect on the sentence following it. As for its syntactical function, it emphasizes the statement which it introduces, without any connecting value; thus **إِنَّ** can be used at the very beginning of the sentence as long as its emphatic character permits it, and it can be combined with coordinating conjunctions without change in meaning:

- إِنَّهُنَّ سَفِيرَاتُ الْعِلْمِ لَا الْهَوَى
They are ambassadors
of knowledge, not of love.
Mah. qah. 5, 18

- نَعَمْ هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا
وَبَيْنَهُمْ إِنَّهُمْ لَا يَعْلَمُونَ مَا عِنْدَ هُمْ
مِنْ كُنُوزٍ Yes, indeed, this is the
only difference between
them and us: they do not
know the treasures they
have. Hak. (Zy.) 11, 46

- لَا ... لَا، إِنَّ الَّذِي غَرَسَ فِي
قَلْبِي هَذِهِ الْأُمُالَ الْحَسَنَاتِ —
وَإِنَّ الَّذِي أَثْبَتَ فِي جَنَاحِي —
No...No, he who has buried
in my heart such beautiful
hopes..., and he who has
planted within me....
Manf. mag. 9, 15

For a discussion of **إِنَّ** after **فَ**, and after **حَتَّى** see Vol. III. On the expression **حَقًّا إِنَّ**, see page 249f.

For greater emphasis the particle **لَ** is frequently used after **إِنَّ**, without any change in construction, namely

a) before the nominal predicate, in normal word order:

إِنَّهُ لَسَاحِرٌ مِنْ غَيْرِ شَكٍّ He is undoubtedly a sorcerer. Nu'. liq. 75,11

إِنَّهَا لَحَصِيَّةٌ غَرِيبَةٌ That is certainly a strange request. Nu'. liq. 18,11

إِنَّ الصَّدَاقَةَ لَشَيْءٌ عَظِيمٌ Friendship is certainly a great thing.
Hak. sul. 162,12

إِنَّهُ لَكَذَلِكَ He was in such a situation.
Manf. mag. 92,13

b) before the accusative governed by إِنَّ ,
with an inverted word order:

إِنَّ لِهَذَا كُلِّ لَشَأْنًا All this is certainly important. Hus. 'ala. II,72,17

إِنَّ فِي قَلْبِ كُلِّ وَاحِدٍ مِنْهُمْ
لَأَثَرًا قَوِيًّا It certainly had a great influence on each of their hearts. Hus. 'ala. II,199,12

c) before the verb, mostly in the imperfect
which usually takes the meaning of a present:

إِنِّي لَأَرْجُو أَنْ — I certainly hope that....
Nu'. liq. 16,16

إِنِّي لَأَعْرِفُ أَنَّ — I do know that....
Hus. ayy. I,146,14

أَخْرِجْ مِنْ هُنَا إِنِّي لَأَرْجُو مِنْكَ Get out of here, I beg you.
Hak. ahl. 132,15

إِنَّ الصَّبِيَّ لَيَنْسَى كُلَّ شَيْءٍ
قَبْلَ أَنْ — The boy would certainly forget everything before....
Hus. ayy. I,132,12

§ 111 إِنَّ

إِنَّ is called إِنَّ الْمَخَفَّةَ , "the lightened in," by Arab grammarians. It has no governing influence; it may be followed by a verbal sentence and may also be

strengthened by the particle **إِنَّ**. **إِنَّ** does not seem to be generally used by all authors but rather only as an intended anachronism.⁴⁴

إِنَّ كَانَ فِي ذَلِكَ الْوَقْتِ لَصَبِيًّا
جَدًّا وَعَمَلِيًّا At that time he was, indeed,
a serious and hard-working
boy. Hus. ayy. I, 148, 7

إِنَّ كَانُوا لَيَجِدُونَ فِيهِ ضُرُوبًا
مِنَ الْقَشْرِ وَاللَّوْأَا مِنِ الْحَصَى
وَقُنُوتًا مِّنَ الْحَشَرَاتِ They used to find different
kinds of straw, pebbles,
and insects in it.
Hus. ayy. I, 150, 8

§ 112 (أَنَّ AND اَنَّ)

أَنَّ and **اَنَّ**⁴⁵ are of the same origin as **إِنَّ** and **إِنَّ**, that is to say, they all are demonstrative elements of interjectional value used to direct the attention of the listeners to a certain part of the speech. However, while **إِنَّ** and **إِنَّ** have preserved to a certain extent their emphatic and interjectional character, "verily," "indeed," **أَنَّ** and **اَنَّ** have only retained their demonstrative aspect, shown in the fact that they are used exclusively to introduce a complete clause as a part of a compound.

The usual classification of **أَنَّ** and **اَنَّ** among the conjunctions is dependent of course on the definition of the conjunction. However, these particles have a function in the Arabic sentence completely different from the normal function of a conjunction: they cannot unite words, phrases, or sentences. They merely refer to the following sentence, which automatically becomes a clause with a function equivalent to that of a substantive (see Vol. III).

The main difference between **أَنَّ** and **اَنَّ** is that the former introduces a statement which is understood

44. Taha Husain, e.g., adds an explanatory footnote to both sentences, since the edition of the book seems to be intended primarily for young readers.

45. This particle is mentioned here for practical purposes only. For information on **أَنَّ** when introducing a noun clause and its relationship to the main clause, see Vol. III.

as independent and complete as a syntactical unit, while the latter is understood and presented as a part of a compound; thus it cannot be used independently or at the beginning of a syntactical unit (see Vol. III).

As for the construction of **أَنَّ**, it is followed by a noun or pronoun in the accusative case following the patterns shown on page 227f:

أَنَّ قَلْبَكَ نَفِي طَاهِرٌ؟ that your heart is clean
and pure?
Manf. maq. 35,16

أَنَّهُ أَكَلَ ذَاتَ يَوْمٍ دُبَّاءَ that one day he ate molasses. Hai. sir. I,20,12

(For additional information on the accusative following **أَنَّ** and for a discussion of this particle introducing a noun clause see Vol. III.)

§ 113 (لَكِنَّ AND لَكِنَّ

لَكِنَّ and **لَكِنَّ** belong to the group of demonstrative particles with an interjectional character. Their function is still related to that of **إِنَّ** and denotes the stressing of a subsequent statement as opposed to a preceding one; their adversative meaning is derived from this. Since they have no connecting value by themselves, they are usually introduced by the coordinating conjunction **وَ**.

A **لَكِنَّ** is always followed by a nominal or inverted verbal sentence and governs a noun in the accusative case, following the same pattern as **إِنَّ** (see page 227f.):

وَلَكِنَّ أَحَدًا لَا يُرِيدُ أَنْ يَزُورَنِي but nobody wants to visit me. Qud. (Br.) 54,26

وَلَكِنَّ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ but none of that happened. Hus. ayy. I,103,3

لَكِنِّي دَاهِبَةٌ قَرِيبًا إِلَيْهِ but I am going to him soon. Nu'. liq. 40,10

- لَكِنِّي بَقِيتُ صَامِتًا but I remained silent.
Gibr. I, 116, 17
- لَسْتُ عَمِيقًا لَكِنِّي عَلَى الدَّوَامِ وَاضِحٌ I am not profound but I
am always clear.
Musa (Zy.) 2, 34
- لَكِنَّ عَمَّهُ أَبَا طَالِبٍ كَانَ — but his uncle, Abu Talib,
was.... Hai. sir. 120, 14
- لَكِنَّهُ ظَلِمَ! But it is dark!
Hak. ahl. 39, 8
- In a nominal sentence, the accusative after لَكِنَّ may remain in its proper place within the sentence, separated from the particle:
- وَلَكِنَّ لِلْقُوَّةِ الْآرَمِيَّةِ حَدُودًا But human endurance has
its limitations.
Hak. yaum. 40, 11
- وَلَكِنِّي لِي مَعَ سَيِّدِنَا شَأْنًا آخَرَ But I have another matter
to take up with your
school teacher.
Hus. ayy. I, 59, 4
- وَلَكِنَّ هُنَاكَ إِلَى جَانِبِ هَذَا
الِإِعْتِبَارِ أَعْتِبَارًا آخَرَ أَقْوَى مِنْهُ But there is another,
more important, consider-
ation here. Hai. sir. 281, 15
- B لَكِنِّ, on the other hand, has no governing influence⁴⁶; its adversative effect is directed upon the statement following it rather than upon a specific part. It can be used to introduce a nominal or a verbal sentence:
- وَلَكِنَّ هُوَ أَمْرٌ but he is beardless.
Gibr. I, 158, 21
- وَلَكِنَّ أَيُّ نَجَاةٍ هَذِهِ الَّتِي — But what deliverance is
that which...?
Hak. ahl. 17, 12

46. This particle is mentioned here for practical purposes only. For additional information on لَكِنَّ when introducing adversative constructions, see Vol. III.

كُنْتُ أَنْتَظِرُكَ عَلَى مَقْعَدٍ قُرْبَ بَابِ
الْمَلِكِ وَلَكِنْ غَلَبَنِي النَّعَاسُ
Sitting close to the King's
chamber, I was waiting for
you, but drowsiness over-
came me. Hak. ahl. 123,10

أَنَا أَعْفِيكَ الْيَوْمَ مِنَ الْقِرَاءَةِ
وَلَكِنْ أُرِيدُ أَنْ أَخُذَ عَلَيْكَ عَهْدًا
I will excuse you today from
the recitation, but I want
you to swear something.
Hus. ayy. I,45,7

وَلَكِنْ نَحْنُ الْمَسَاكِينُ قَدْ تَشَبَّهْنَا
بِقَوْلِكَ
But we, the poor, hang on
your words.
Gibr. II,153,9

The adversative effect of the particles can frequently be directed onto an isolated part as opposed to another correlative part, often one being negative; for example:

a) after لَكِنْ introducing a nominal sentence:

كَانَ يَشْعُرُ شُعُورًا غَائِبًا وَلَكِنَّهُ
قَوِيٌّ بِأَنْ —
He had a vague but strong
feeling that....
Hus. ayy. II,17,3

أَنَّ هَذِهِ الْقُوَّةَ لَيْسَتْ فِي الْأَرْضِ
وَلَكِنَّهَا فِي السَّمَاءِ
that such a power does not
exist on earth, but only
in heaven.
Hus. 'ala. II,14,21

لَيْسَ جَمَالُكَ هُوَ الَّذِي أَسْرَنِي
وَلَكِنَّهُ جَيْشُكَ
It has not been your beauty
that has imprisoned me but
your army. Hak. sul. 45,7

b) or after لَكِنْ introducing either the part in question:

نَعَمْ أَنَا بِحَاجَةٍ وَلَكِنْ إِلَى غَيْرِ الْمَالِ
Yes, I am in need, but not
of money. Gibr. III,82,6

هَذَا أَشَدُّ غَضَبِ الشَّيْخِ وَلَكِنْ عَلَى
سَيِّدِنَا لَا عَلَى الصَّبِيِّ
At this point, the Sheikh's
anger became violent, but
against the school teacher,
not against the boy.
Hus. ayy. I,60,16

لَا عَنْ اِسْتِهْتَارٍ وَلَكِنْ عَنْ كَسَلٍ not because of wantonness,
but because of negligence.
Mah. zuq. 41,20

or a noun clause introduced by أَنْ or اَنْ:

أَنْتِ تَعْلَمِينَ اَلْاَنَ اَنْ فِي هَذِهِ
اَلْحَيَاةِ مَعْنًى لَا تُخْفِيهِ اَلْمَوْتُ
وَلَكِنْ اَنِّى لِلْبَشَرِ تِلْكَ اَلْمَعْرِفَةُ
الَّتِى — You know now that this life
has a meaning which cannot
be concealed by death, but
that I am that knowledge
for mankind which....
Gibr. III,153,9

(For additional information on the above particles,
see Vol. III.)

§ 114 (لَعَلَّ) عَلَّ

لَعَلَّ is usually preceded by the emphatic particle اِنَّ. It was originally a verb that has completely lost its verbal character. The explanation given by the Arab grammarians for its use لِيَتَوَقَّعَ رَجُلًا اَوْ مَخَوفًا, "to express the expectation of something that one either waits for or is afraid of," or simply, لِلتَّوَقُّعِ, "for expectation," does not always express its meaning in modern Arabic.

It has become a particle of emphatic uncertainty, and governs a noun in the accusative case; thus it is always followed by a nominal or inverted verbal sentence:

لَعَلَّكَ فِي حَاجَةٍ اِلَيْهِمَا Perhaps you need both of
them. Din (Br.) 63,1

لَعَلَّهُ اَتَى اِلَى السَّاحِرِ Perhaps he is coming to
the sorcerer.
Hak. sheh. 12,13

عَلَّيْ اُسْتَطِيعُ اَنْ — Perhaps I can....
Manf. sha'. 28,10

لَعَلَّنَا نَسْتَطِيعُ اَنْ نُخَلِّصَ حَيَاةَ
اُمِّ بَهَاءَ Perhaps we can save the
life of Baha's mother.
Nu'. liq. 26,10

- لَعَلَّهَا بِخَيْرٍ I hope she is well.
Manf. mag. 12,11
- عَلَّكَ تَجِدُ السَّبِيلَ إِلَى مُوَاظَاتِي هُنَاكَ Perhaps you will find a way to get in touch with me here. Manf. mag. 102,12
- لَعَلَّكَ تَجِدُ بَيْنَهَا شِفَاءً لِنَفْسِكَ الْحَاشِرَةِ You might find a remedy for your troubled soul among them.
Hus. 'ala. I,5,16
- وَلَعَلَّ أُمُّهُ حَدَّثَتْهُ طَوِيلًا عَنْ هَذَا الْأَبِ الْمَحْبُوبِ and perhaps his mother spoke to him for a long while of his beloved father.
Hai. sir. 113,10
- مَنْ يَدْرِي؟ لَعَلِّي هِيَ "Who knows? Perhaps I am she." Hak. ahl. 162,10
- كَانَ يَسْكُنُهَا شَابٌ لَعَلَّهُ كَانَ أَكْبَرَ مِنْ هَؤُلَاءِ الطُّلَابِ شَيْئًا A young man occupied it. He was perhaps a little older than these students.
Hus. ayy. II,63,4

It is also used in order to emphasize a question:

- أَلَعَلَّهُ وَاثِقٌ مِنْ أَنَّ مَا خَلْفَ الْبِتَارِ لَيْسَ جَمِيلًا كَالَّذِي أَمَامَهُ؟ Is he so certain that what is behind the curtain [of death] is not as beautiful as what is in front of it?
Nu'. liq. 28,4
- أَلَعَلَّكَ عَلَى سَفَرٍ؟ Are you going away perhaps?
Nu'. liq. 18,1
- أَلَعَلَّهُ عَلَى صَوَابٍ وَالنَّاسُ فِي ضَلَالٍ؟ Could he possibly be right and all the rest wrong?
Nu'. liq. 103,7

It may also introduce a sentence equivalent to a final clause which is understood as completely independent from the action of the subject of the preceding sentence:

ثُمَّ أَشَارَ بِأَسْتَجْوَابٍ جَارِيَةٍ عَائِشَةَ
لَعَلَّهَا تَعُدُّهُ

Then he advised him to question 'Aisha's slave so that she might tell him the truth. Hal. sir. 360,11

أَنْ يَهْبِطَ فِي هَذِهِ الْقَنَاةِ لَعَلَّ
سَمَكَةً مِنْ هَذِهِ الْأَسْكَافِ يَزِدُّهُ

to sink down into this stream so that one of those fish might swallow him. Hus. ayy. I,13,12

قَدْ دَعَوْتُهُمَا لَعَلَّهُمَا يُفَصِّحَانِ لَكَ
أَكْثَرَ مِنَّا يُسَاعِدُنِي نَطْقِي عَلَى
الْإِفْصَاحِ عَنْهُ

I have called them out so that they may demonstrate to you more than I could convey with words. Nu'. liq. 76,1

رَحْتُ أَنْقُلُ عَنِّي فِي جَوَانِبِ
الْمَغَارَةِ لَعَلَّنِي أَبْصُرَ الثَّعْلَيْنِ

My eyes started searching the corners of the cave to see if I could find the two foxes. Nu'. liq. 68,15

أَسْتَطِيعُ الْجُطَّةَ الثَّالِثَةَ لَعَلَّهَا
تَحُلُّ الْأَشْكَالَ

to take the third sentence from it so that it might solve the difficulty. Maz. (Zy.) 1,16

حَاولَ أَنْ يَعُودَ إِلَى النَّوْمِ
لَعَلَّهُ يَرَى هَذَا الشَّخْصَ

He tried to go back to sleep so that he might see this person [again]. Hus. 'ala. I,3,7

As we have seen with **إِنَّ** and **أَنْ**, the accusative case after **لَعَلَّ** (ل) introducing a nominal sentence does not have to follow the particle immediately:

لَعَلَّ لَهَا شَأْنًا شَغَلَهَا عَنِ
التَّكْبِيرِ

Perhaps there was something that prevented her from being early. Manf. mag. 119,12

لَعَلَّ لِكُلِّ جَنَسٍ مِنْ أَجْنَاسِ
الْبَشَرِ قِصَّةٌ كَهَذِهِ

Perhaps every people has a legend similar to this one. Hak. ahl. 52,3

When **لَعَلَّ** is followed by a suffixed pronoun of the first person, the form of the pronoun used may be that of the accusative:

لَعَلَّنِي perhaps. Nu'. (Zy.) 33,4;
Nu'. liq. 68,15

عَلَّنِي perhaps. Manf. sha'. 28,10

or of the genitive:

لَعَلِّي هِيَ Perhaps I am she.
Hak ahl. 162,10

لَعَلِّي أُنْ فِي عَيْنَيْكَ أَسْرَارُ
صَدْرِكَ so that I might see in
your eyes the mysteries
of your heart.
Gibr. III,35,9

لَعَلِّي رَأَيْتُ فِي نَشْرِهَا شَيْئًا
مِنْ الْخَيْرِ I might [even] see some-
thing beneficial in its
publication.
Hus. 'ala. I, هـ, 3

لَيْتَ § 115

لَيْتَ expresses a wish that something would happen or would have happened. It also governs in the accusative case a noun which usually is the subject of the sentence.⁴⁷

With a nominal sentence, the noun in the accusative generally follows the particle immediately, but it can also be separated from it according to the pattern given for إِنْ :

لَيْتَنِي تَحْتَ التُّرَابِ I wish I were under the
earth. Nu'. kan. 62,1

لَيْتَهُ هُوَ I wish it were.
Raf. wah. I,67,15

47. An old expression is:

لَيْتَ شِعْرِي I wish I knew. Manf. mag. 108,6

See Beck., *Synt. Verh.*, p. 367 and 569.

لَيْتَ لِي آتَمًا آخَرَ وَصُورَةً أُخْرَى	I wish I had another name and a different appearance! Hak. ahl. 132,4
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Or before a verbal sentence with inverted word order, with the imperfect of the perfect tense with non-preterital meaning, "would be!"

لَيْتَهُ يَفْعَلُ ذَلِكَ	I wish he would do that. Nu'. liq. 95,13
لَيْتَنِي أَسْتَطِيعُ ذَلِكَ	I wish I could do that. Manf. sha'. 205,17
لَيْتَنِي أَنَا أَيْضًا كُنْتُ نَسِيحِيَّةً	I wish I were a Christian too! Hak. ahl. 31,15
لَيْتَنِي مَا كُنْتُ	I wish I did not exist! Nu'. kan. 62,1

The perfect may have preterital meaning; in this case, it expresses a wish contrary to fact, "had (I, he, it, etc.) been!" The negation of the perfect is usually لَمْ with the jussive, "had (I, he, it, etc.) not been!"

لَيْتَ أَبِي فُطِنَ فَسَكَنَ الْقَرْيَةَ لَيْتَهُ عَلَّمَنِي الزَّرَاعَةَ	If only my father had been intelligent and dwelled in the village and taught me farming! Sak. (Zy.) 13,34
لَيْتَنِي لَمْ أَجِدْ فِي شَبَكَتِي قَبْقَعَةَ النَّعَسِ	If only I had not found the unlucky bottle in my net. Hak. sul. 65,4
لَيْتَهُ لَمْ يَحْضُرْ وَلَيْتَكَ خَسَرْتَ كُلَّ شَيْءٍ	If only he had not come and you had lost every- thing! Manf. sha'. 38,1
رَأَيْتُ وَلَيْتَنِي لَمْ أَرِ	I have seen and I wish I had not. Gibr. II,123,1

لَيْتَ is frequently preceded by the interjectional particle لَ without an apparent change in meaning but with an increased emphatic effect:

وَمَا لَيْتَكَ تَعْرِفُ وَقَعَ بَرْقِيَّتِكَ عَلَى
بَهَا — | If only you knew the effect
of your wire on Baha...!
Nu'. liq. 29,2

وَمَا لَيْتَ حَدُّ وَدَّهَا مَا كَانَتْ غَيْرَ
حَدِّ وَدِّ الْعَالُوفِ وَالْمَعْقُولِ عِنْدَ النَّاسِ
If only her boundaries
stopped at the usual and
reasonable!
Nu'. liq. 78,15

يَا لَيْتَنِي سَافِرٌ مَعَكَ | If only I could travel with
you! Raih. mul. 73,18

It may also be preceded by **أَلَا** in its interjectional usage (see Vol. I, § 41):

أَلَا لَيْتَ الْعَنَابِرِ الْإِسْلَامِيَّةَ لَا
يَخْطُبُ عَلَيْهَا إِلَّا رِجَالٌ — | If only men...preached from
Muslim pulpits.
Raf. wah. I,37,9

أَلَا لَيْتَ كَانَ صَعْلُوكَا مَسْبُودًا | If only he were a cast-off
beggar! Gibr. III,177,18

أَلَا لَيْتَنِي كُنْتُ شَجَرَةً لَا تَزْهَرُ | I wish I were a tree that
never blooms!
Gibr. III,179,4

أَلَا لَيْتَهَا كَانَتْ ابْنَةَ زَرَّاعٍ | I wish she were a peasant's
daughter. Gibr. III,178,10

Used independently, **لَيْتَ** is equivalent to an interjection:

يَا لَيْتَ | If only...! [Spanish:
¡Ojalá!] 'Aww. (Br.) 13,14

§ 116 عَسَى

عَسَى "to be possible," was originally a verb. It seems to have lost its verbal conjugation completely in modern Arabic and become equivalent to a verbal particle always with the meaning of the present, e.g., "it is possible."

Its verbal character, which still can be seen in the suffixed pronouns in the accusative case, is challenged in modern times by its nominal construction:

عَسَائِي, "It is possible for me (to)....," (Nu'. liq. 54,17), but عَسَايَ, "It is possible that I....," (Taq. (Zy.) 3,27).

عَسَى is used in interrogative constructions to emphasize doubt and the interrogative character of the question.

It is frequently found introducing a question or after an interrogative pronoun and followed by a nominal or an inverted verbal sentence. The subject of the sentence immediately follows عَسَى in the accusative case:

عَسَاهُمْ فِي صِحَّةٍ وَخَيْرٍ؟ Are they in good health?
Nu'. liq. 16,13

مَاذَا عَسَاكَ تَصْنَعُ؟ What could you do?
Hak. ahl. 18,13

مَا عَسَاكَ تَقُولُ فِي نَفْسِكَ؟ What could you be telling yourself?
Hak. sheh. 123,4

unless the interrogative pronoun functions as a subject, in which case عَسَى may also be followed by a verb:

وَمَا عَسَى يَنْزِلُ بِي لَوْ تَكَلَّكَ؟ What will happen to me if I lose you?
Raf. wah. I,96,11

More frequently, however, عَسَى is followed by a noun clause introduced by أَنْ :

مَاذَا عَسَى أَنْ يَكُونَ التَّوْحِيدُ؟ What could theology be?
Hus. ayy. I,68,12

مَاذَا عَسَى أَنْ يَكُونَ الْفِقْهُ؟ What could jurisprudence be?
Hus. ayy. I,68,13

مَنْ عَسَى أَنْ يَكُونَ هَذَا الرَّجُلُ؟ Who could this man be? And
وَمَا عَسَى أَنْ تَكُونَ عَصَاهُ؟ what could [the sound of] his staff mean?
Hus. ayy. II,43,19

Sometimes the subject of the noun clause is put in the accusative case following عَسَى:

مَا عَسَى بِتِلْكَ الشَّعْرَةِ أَنْ تَكُونَ؟ What could this hair be?
Nu'. liq. 74,9

عَسَى can be used with an indirect question:

(السُّوَالُ) عَنْ عَسَانِي أَكُونُ (The question) about who
I might be.
Nu'. liq. 55,1

A sentence after عَسَى may also have an optative-final meaning equivalent to لَعَلَّ:

أَرْجِعُوهَا إِلَى الظُّلْمَةِ وَبَدِّدُوهَا عَلَى
فِرَاشٍ مِنَ الشَّوْكِ لَعَلَّهَا تَذْكُرُ الْخَضَعِ
الَّذِي رَأَتْهُ بِقَتِيلِهَا، أَسْقُوهَا الْخَلَّ
مَزُوجًا بِنَقِيعِ الْعَلَقَمِ عَاَهَا تَذْكُرُ،
طَعْمَ الْقَلِيلِ الْحَرَمِ. Return her to the darkness
and stretch her out upon
a layer of thorns, so she
may remember the bed she
has polluted with her
shame. Give her vinegar
mixed with colocynth to
drink, so that she may
remember the taste of the
forbidden kisses.
Gibr. I, 129,4

§ 117 ADJECTIVES AS ADVERBIALS

Some adjectives, because of their frequency of occurrence in the adverbial accusative, have become independent of their original usage and have acquired a special function and meaning.

A Some constructions in which the adjective appears independently in the adverbial accusative can, in fact, still be considered as elliptical, since they are used to modify a substantive in the adverbial

accusative which, even though not expressed, can be easily understood⁴⁸:

لَمْ يَدَمْ طَوِيلًا It did not take a long time. Mus. ayy. I, 39, 4

دَعِينَا نَكْتُ قَلِيلًا Let's stay a little while. Bah. qah. 76, 14

أَمِيلْنِي قَلِيلًا Give me some time. Mah. qah. 39, 15

or because of the ellipsis of a cognate accusative in a paronomastic construction (see page 447):

إِنَّا قَدْ أَنْتَظَرْنَاكَ طَوِيلًا We have been waiting for you a long time. Hak. ahl. 57, 4

Compare this with:

سَكَتَ سَكُوتًا طَوِيلًا He remained silent a long while. Nu'. liq. 77, 6

B Frequently, however, adjectives are found independently, performing the function of an adverbial modification. Since they are not used as adjectives, they do not agree in gender or number with any noun item of the sentence, but will be in the masculine singular following the part of the sentence they modify:

لَقَدْ تَغَيَّرَ كَثِيرًا It has changed a great deal. Hak. ahl. 63, 6

صَدَقْتَ قَلِيلًا فِي هَذَا There is some truth in what you say. Hak. ahl. 70, 16

48. In such cases as

مَعْقُولٌ لَكَ حَقٌّ Of course, you are right. Mah. qah. 179, 12

مَعْقُولٌ should be understood as an elliptical nominal sentence (see Vol. I, Section 10), rather than as an adverbial; thus it is to be translated as: "(It is) of course, you are right."

لَكِنِّي ذَاهِبَةٌ قَرِيبًا إِلَيْهِ	but I shall go to him presently. Nu'. liq. 40,10
لَأَنَّهُ تَعِبَ قَلِيلًا	For he is a little tired. Manf. sha'. 108,6
لَوْ أَنَّكَ تُحِبِّينِي قَلِيلًا	if you love me a little. Hak. sheh. 68,3
رَأْسُهَا نَطَرَقَ قَلِيلًا	Her head was bowed a little. Fur. (Zy.) 24,50
أُحِبُّهُ كَثِيرًا	I love him very much. Nu'. liq. 82,5
أَحْلَامُ الشَّبَابِ غَالِبًا أَضْغَاتٌ	The dreams of youth are mostly a maze. Hak. ahl. 125,6
(نَظَّيْتُ بِ) فِيهِ الْفَتْحَ قَلِيلًا كَأَنَّهُ —	(I looked) at his mouth half open as if.... Gibr. I,80,3
إِنَّكَ دَائِمًا كَذَلِكَ	You are always like this. Hak. ahl. 51,14
لَكِنَّ هَؤُلَاءِ الرِّجَالَ يَكُونُونَ غَالِبًا تَعْمًا ظَلُومِينَ	but these men are, for the most part, oppressed and in misery. Gibr. II,18,5
كَأَنَّمَا اسْتَطَاعَ أَخِيرًا أَنْ يَتَّصِلَ بِالْقَدِيسِ	as if he could at last communicate with the holy man. Hak. ahl. 65,10
لَقَدْ كَانَتْ تُحِبُّ الْعِزْلَةَ دَائِمًا فِي هَذَا الْبَيْتِ	She always liked to be alone in this hall. Hak. ahl. 45,12

When the adverbial has a determinative (restrictive) function, it may precede the part of the sentence it modifies:

فَإِنَّمَا دِينِيًّا وَلُغَوِيًّا فَقَدْ انتَصَرَ الْعَرَبُ	Religiously and linguistically the Arabs were victorious. Amin duh. I,49,4
--	--

- أَخِيرًا أَقُولُ إِنَّا — Finally, I shall say that
we.... Musa adab. 64,6
- وَلَكِنْ بَاطِلًا كُنْتُ أَفَكِّرُ وَأَفَكِّرُ but I kept thinking in
vain. Gibr. I, 68,8

§ 118 SUBSTANTIVES AS ADVERBIALS

The use of the substantive as an independent adverbial developed from its use as an adverbial (restrictive or circumstantial) accusative. It differs from the adverbial accusative mainly because the independent adverbials do not modify a nominal part of the sentence but, rather, the statement as such, independently from the nouns involved and from the syntactical nature of the statement, whether it be a verbal or nominal sentence.

The substantive used as an independent adverbial is always in the singular and very free in its position within the sentence; it is always grammatically undefined but, when derived from verbal nouns, it may have a prepositional complement:

- آسَفٌ جَدًّا أَنْ — I very much regret that....
Mah. qah. 56,11
- هَلْ أَنَا حَقًّا زَوْجُكَ؟ Am I truly your husband?
Hak. sheh. 67,15
- إِنَّهُ حَقًّا عِيدٌ This is really a holiday.
Fur. (Zy.) 24,3
- حَقِيقَةً لَسْتُ أَفْهَمُ كَثِيرًا Actually, I do not under-
stand much.
Hak. ahl. 71,4
- أَخْرَجْ مِنْ هُنَا حَالًا Get out of here right
away. Manf. sha'. 46,16
- عَجِيبٌ حَقًّا أَنْ — It is indeed astonishing
that.... Musa adab. 118,13
- كُنْتُ أَرِينُ بِالسَّيِّحَةِ أَسْمًا I accepted Christianity in
name [only]. Hak. ahl. 20,11

فَجِيبُ الصَّبِيِّ بَابَ الْعَطْفِ مَثَلًا	and the boy would answer, for example, "The chapter about the conjunction." Hus. ayy. I, 77, 7
فَعَلًا	actually. al-Raf. (Zy.) 19, 47
جُمْلَةً	in general. Far. (Zy.) 17, 36
عَبَثًا كَأَن يَقُولُ —	In vain, he said.... 'Aww. (Br.) 12, 4
طَبَقًا لِخُشُوعِ الْكِتَابِ	according to the advice in the book. Maz. (Zy.) 1, 9
غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ يَفْعَلَ ذَلِكَ خَصِي بُشْتَمَنِي	but, instead [of doing this], he went on cursing me. Maz. (Zy.) 1, 27
نَظَرًا إِلَى —	In view of.... al-Raf. (Zy.) 19, 29
قَدْ اجْتَمَعُوا تَقْرِيًّا عَلَى تَفْضِيلِهِمْ	They are in almost complete agreement on their excellence. Djir. tar. I, 100, 2

They may be used with an exclamatory character to modify a preceding statement:

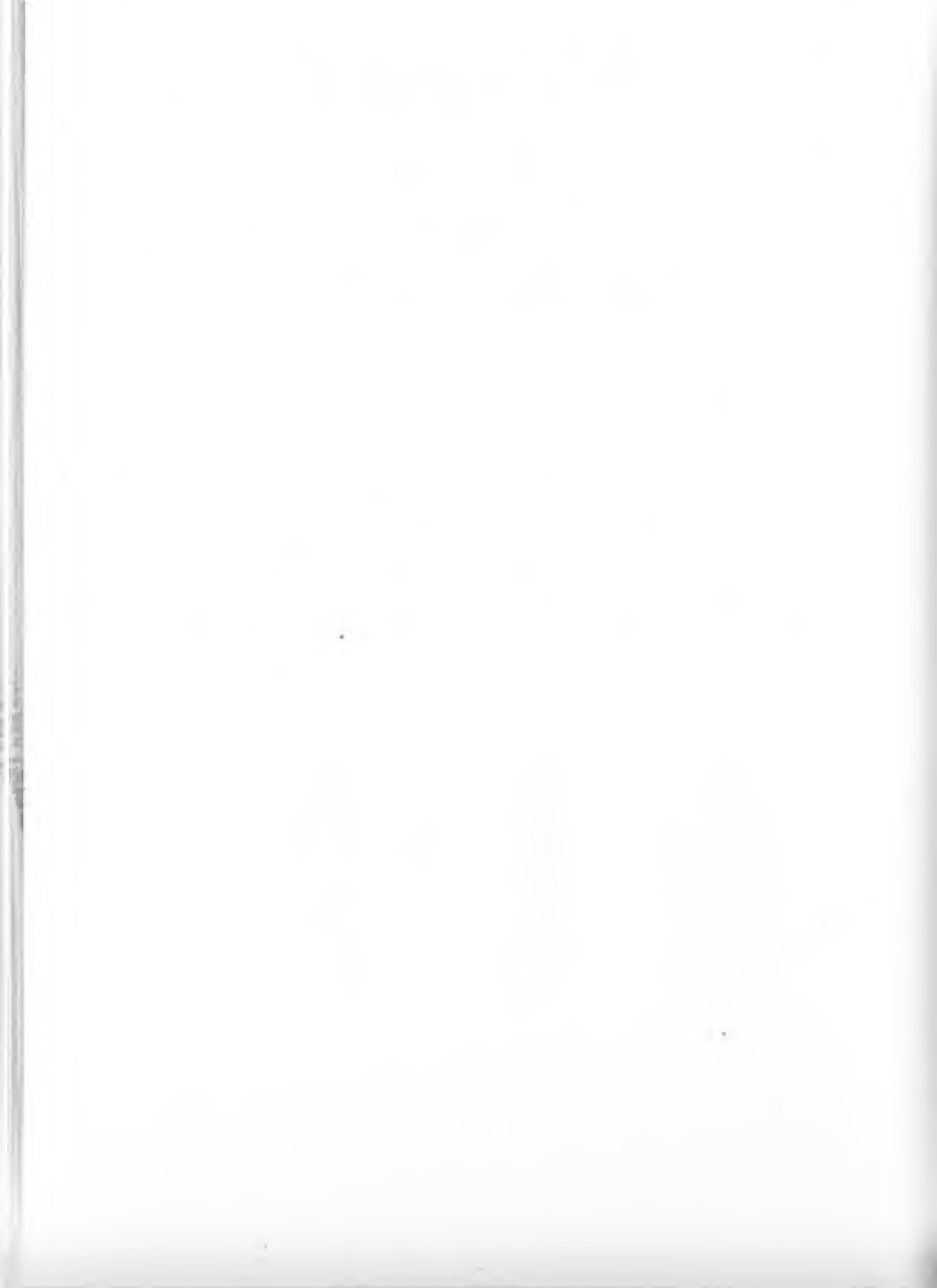
طَبَعًا... طَبَعًا	Naturally...naturally. Mah. qah. 59, 16
طَبَعًا لَا	Of course not! Hak. ahl. 117, 5
or a following one which, introduced either by إِنَّ or أِنَّ:	in this case, may be introduced
حَقًّا إِنَّ الْعِلْمَ بَحْرٌ لَا سَاحِلَ لَهُ	Truly, knowledge is a sea without a shore. Hus. ayy. II, 20, 1
حَقًّا إِنَّهُ لَسَائِلُ حَدِيرٍ بِالْإِحْسَانِ	Truly, he is a beggar who deserves alms. Tai. (Br.) 127, 21

أَحَقُّ — أَنَّ لَكَ مِنَ النِّسَاءِ
 أَلْفَ زَوْجَةٍ؟ It is true...that you have
 one thousand wives?
 Hak. sul. 107,8

Note the following idiomatic usage:

أَحَقُّ مَا تَقُولُ؟ Is what you say true?
 Mah. zuq. 16,7

VII THE PREPOSITIONS



§ 119 PREPOSITIONS

It may be said that the majority of Arabic prepositions were originally substantives in the adverbial accusative case,⁴⁹ and because of being so frequently used in an adverbial function, they have lost their relationship to the original nominal character, in some cases partially عَلَى only, and in others, completely حَتَّى, عَنْ, مِنْ, إِلَى, and بِ.⁵⁰

As a consequence of this nominal character, they have a nominal governing influence only; that is to say, they govern a noun or its equivalent in the genitive case and when governed by another preposition, as in a compound preposition, the one used as the second part of the compound preposition takes the genitive ending. Some of the prepositions are even found in diminutive form.

However, in spite of their nominal character, it cannot be denied that they have become independent of the noun and that they are actually prepositions and not merely nouns in the accusative case; thus they can be considered as a new grammatical category.⁵¹

The prepositions show the relationship of a noun or its equivalent to some other word in the sentence;

49. On the origin and nature of the prepositions, see Reck., Synt. Verh., "Wesen der Prepositionen," p. 191; Brock., Grund., II, p. 359.

50. عَلَى and لِ are the only exceptions. On their origins, see Brock., Grund., I, p. 181 and II, pp. 360 and 542.

51. The presentation of the different meanings of the prepositions belongs in a dictionary, as does their complete enumeration. Nevertheless, since Arabic prepositions offer the most varied and diversified range of meanings and grammatical relationships, we shall present here the ones most widely used.

they explain or determine the action of the verb upon the object; they can be used as prepositional phrases equivalent to a noun and thus function as a nominal predicate in the nominal sentence (see Vol. I, § 7).

§ 120 GENERAL REMARKS ON THE USE OF THE PREPOSITIONS

A. A preposition may govern

a) a substantive (this should not require any examples);

b) a pronominal form; interrogative, demonstrative, or relative pronoun:

عَلَى هَذَا يَجِبُ أَنْ — Besides that, it is necessary to.... Musa adab. 12,13

بِمَاذَا أَجَابَتْ؟ What did she answer?
Hak. ahl. 82,10

وَلِمَاذَا عَاهَدْتُ عَلَى سَكُوتٍ؟ Why had I promised not to say anything?
Nu'. liq. 22,3

فَوْقَ ذَلِكَ besides that.
Amin duh. 1,5,6

لِمَ لَا أَلْبَسَ النَّظَرَ إِلَيَّ وَإِلَى غَيْرِي يَسَّ هُمْ فِي حِلِّي ظُرُونِي؟ Why not attract everyone's attention to me and to others in the same circumstance? Kam. (Zy.) 4,32

c) an adjective used in a substantival function:

عَنْ قَرِيبٍ تُصِيرِينَ سَيِّدَةَ هَذِهِ الْأَمْلاكِ الْوَاسِعَةِ Soon you will be the owner of this vast land.
Gibr. II,111,14.

فِي قَلِيلٍ مِنْ قَبَائِلِهَا in few of its tribes.
Hai. sir. 71,7

وَمِنْ غَرِيبٍ الْأَمْرِ أَنَّ — and the strange thing was....
Hus. ayy. 1,50,8

d) an adverb:

تَأْتِي كُلَّ يَوْمٍ إِلَى هُنَا You come here every day.
'Aww. (Br.) 15,25

إِلَى مَتَى — ؟ Till when...?
Hak. sheh. 155,5

مُنْذُ مَتَى ؟ Since when?
Hak. ahl. 83,13

مِنْ أَيْنَ ؟ From where?
Hak. (Zy.) 11,26

e) an expression used as a noun:

(قَرَأْتُ) مِنْ الْبَقَرَةِ إِلَى "لَتَجِدَنَّ"
فِي يَوْمِ السَّبْتِ وَمِنْ كَتَجِدَنَّ إِلَى
"وَمَا أُبْرِئُ" فِي يَوْمِ الْأَحَدِ [I read] from "The Cow"
to "You will find" on
Saturday and from "You
will find" to "I do not
exculpate" on Sunday.
Hus. ayy. I,51,11

دَعْنِي مِنْ أَمِّيهَا الْقَدِيسِ Don't call me "holy man."
Hak. ahl. 83,2

قِصَّةٌ أَقْطَعْتُ مِنْ "أَلْفِ لَيْلَةٍ وَلَيْلَةٍ"
a story taken from the
Arabian Nights.
Hus. ayy. I,100,15

لِمَاذَا تَدْعُونَا دَائِمًا بِمَا مَوْلَايَ ؟ Why do you always address
us as "My Lord"?
Hak. ahl. 11,14

شَيْءٌ خَيْرٌ مِنْ لَا شَيْءٍ⁵² Something is better than
nothing. Mah. qah. 28,15

f) a complete sentence in a noun clause (see
Vol. III).

g) an adverbial relative clause (see Vol. III).

B All the prepositions may take the genitive of
a suffixed pronoun with the exception of *حَتَّى* and *مُنْذُ*.

52. On this expression, see page 225.

C Some prepositions may take the diminutive form, still retaining their prepositional character and influence:

يَأْتِي سَيِّدَنَا فِي كُلِّ يَوْمٍ قَبْلَ الظَّهْرِ The school teacher arrived every day shortly before noon. Hus. ayy. I, 51, 7

قَبْلَ بَرْوَجِ الشَّمْسِ a little before sunrise. Gibr. II, 145, 2

بَعْدَ a little after. Gibr. I, 108, 18

D As in any genitive construction, the governed genitive must immediately follow its governing preposition. Only the indefinite pronoun *لَ* (see Vol. III), which is often placed between some prepositions and the genitive they govern, seems not to influence the construction (see Vol. III):

عَمَّا قَلِيلٍ presently. Hak. ahl. 174, 17

عَمَّا قَرِيبٍ soon. Gibr. II, 37, 5

This is also true of *لَا* as the prepositional compound *بِلَا*, "without" (see page 308):

بِلَا مُعَلِّمٍ without a teacher. Maz. (Zy.) 1, 1

إِنَّ النِّسَاءَ لَا يَعْشْنَ بِلَا حُبٍّ Women cannot live without love. Mah. qah. 135, 18

بِلَا رَيْبٍ undoubtedly. Hak. sheh. 24, 17

أَنَّ عَمَّ يَضْرِبُهُ كُلَّ يَوْمٍ بِلَا شَفَقَةٍ that his uncle beat him every day without pity. 'Aww. (Br.) 16, 9

(On the expression *مِنْ لَا شَيْءٍ*, "(better) than nothing" see page 225.)

E When a preposition has two or more dependent genitives, contrary to the noun (see page 102), it usually is not repeated:

لَا مُوجِبَ لِهَذَا وَلَا ذَاكَ	There was no need for either one. Maz. (Zy.) 1,35
أَجَابَ الْأَثَرِيُّ الْفَرَنْسِيَّ بِإِيمَانٍ وَقُوَّةٍ	The French archaeologist answered confidently and vehemently. 'Aqq. (Zy.) 15,16
إِنَّ الْقَادِمَ لَيْسَ بِرَجُلٍ وَلَا أَمْرَأَةٍ	The one approaching was neither man nor woman. Manf. sha'. 183,6
لَمْ يَدْخُلْ فِي يَهُودِيَّةٍ وَلَا نَصْرَانِيَّةٍ	He did not embrace Judaism or Christianity. Hai. sir. 127,20
مَنْ تَرَكُوا فِيهَا مِنْ أَهْلِ وَوَلَدٍ وَمَالٍ	the relatives, sons, and wealth they had left there. Hus. 'ala. I,21,12
إِنَّمَا كَانَتْ نَفْسُ مُحَمَّدٍ مَشْفُوفَةً بِأَنْ تَرَى وَأَنْ تَسْمَعَ وَأَنْ تَعْرِفَ	that Mohammed's spirit was obsessed with a desire to see, hear, and learn. Hai. sir. 118,8
أَمْرِيكَ بِمَدِينَتِهَا ثَوْدَتِهَا عَقْلِيَّتِهَا نَشَاطِطِهَا طُمُوحِهَا —	America with its civilization, its Revolution, mentality, activity, ambition.... Tai. (Zy.) 9,28

but it may be repeated before each genitive, with an emphatic effect:

(أَخَذَتْ) تَسْأَلُهُ عَنْ نَفْسِهِ وَعَنْ أَبِيهِ وَعَنْ إِخْوَتِهِ وَعَنْ دَارِهِ	(She began) asking him about himself, his mother, his brothers, and his house. Hus. ayy. I,116,16
كَانَ هَذَا السَّلَمُ لَيْسَ بِشَدِيدٍ السَّعَةِ وَلَا بِشَدِيدٍ الضِّيقِ	The staircase was average, not very wide, nor very narrow. Hus. ayy. II,5,4
تَلَفَّتْ إِلَى نَاحِيَةِ أُمِّهَا وَإِلَى نَاحِيَةِ أَبِيهَا	She turned around to her parents. Hai. sir. 360,21

- مِنْذُ أَيْتَدَأُ الذَّهْرُ إِلَى أَهْمَانَا هَـذِهِ
from the beginning down
to our day.
Gibr. I, 178, 1
- مِنْ يَوْمَئِذٍ إِلَى يَوْمِنَا هَذَا
from that time down to the
present day.
Hai. sir. 2, 1
- مِنْذُ بَدَأَ هَذَا الْقَرْنُ حَتَّى الْيَوْمِ
from the beginning of this
century until now.
Mand. (Br.) 1, 3

G When the same noun is governed by the two prepositions and the noun is undefined, the construction gives rise to a series of indefinite correlative expressions:

- مِنْ آيٍ إِلَى آيٍ
from time to time.
Qal. (Zy.) 21, 53
- مِنْ حِينٍ إِلَى حِينٍ
from time to time.
Raih. mul. 25, 21;
Manf. mag. 87, 16

The noun in the second part of a correlative may be omitted:

- مِنْ وَقْتٍ إِلَى آخَرٍ
from time to time.
Musa (Zy.) 29, 7;
Gibr. II, 76, 3

H Frequently the governed noun appears to depend not upon the preposition but upon another noun which is not entirely necessary but which adds a special stress to the construction:

- كَانَ مِنْ أَثَرِ ذَلِكَ كَلِمَةٌ أَنْ —
A consequence of all this
was.... Amin duh. I, 129, 8
- فِي أَثْنَاءِ الطَّرِيقِ
on the way.
Hai. sir. 113, 15
- عَلَى نَحْوِ مَا فَعَلَتْ جَرِيدَةٌ —
As the newspaper...did.
Musa (Zy.) 29, 40
- أَرْسَلْتُهُ بِوَاسِطَةِ تَاجِرٍ
I sent it through a merchant.
Raih. mul. 14, 14

بِوَاسِطَةٍ — Through....
Raih. mul. 207,4

طَفَّتْ إِلَى نَاحِيَةِ أَبِهَا وَإِلَى
نَاحِيَةِ أُمِّهَا She turned around to her
parents. Hai. sir. 360,21

I The same function is seen with what is called "compound prepositions," in which one preposition governs another; in this position, the second one no longer appears with the accusative ending, but takes that of the genitive (see page 90):

The preposition used as first part of the compound is generally مِنْ:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ
الْأَسْتَاذُ ... Dr. X used to sit at it
[the desk] before you
[did]....
Kam. (Zy.) 4,22

لِيَذْهَبَ مَعًا لِعَمْدِ بَهَاءَ to go together to Baha's.
Nu'. liq. 96,5

فَإِنَّا نَخَافُ أَنْ يَجِئُونَا مِنْ
وَرَاءِنَا for we are afraid that
they will attack us from
behind. Hai. sir. 293,2

أَغْلَقَ بَابَهَا مِنْ وَرَاءِ He locked the door behind
him. Hus. ayy. I,102,16

J The adverbs ending in و ('') are indeclinable, and thus do not change their ending when modified by a preposition:

رَفَعَ الْعَصَا إِلَى فَوْقَ He raised the stick in the
air. 'Aww. (Br.) 20,5

مِنْ قَبْلَ before. Mah. qah. 122,6

ثُمَّ عَادَ إِلَى حَيْثُ وَقَفَ فِي
الْحَدِيثِ Then he again took up the
narrative where he had
stopped. Raih. mul. 56,10

بِحَيْثُ inasmuch as.
Musa adab. 102,7

The prepositions often govern adverbs ending in *a*, which actually were originally adverbial accusatives (see page 171). Most of them retain their ending⁵³:

إِلَى أَيْنَ	whither. Nu'. liq. 25,17
مِنْ ثَمَّ	from there [thus, therefore]. Nu'. liq. 97,13; Hai. sir. 79,5

and so does the adverbial *الآن*, "now":

قَبْلَ الْآنَ	before (now). Nu'. liq. 11,6
---------------	------------------------------

K In modern Arabic, the preposition which usually accompanies a verb or a verbal noun (participles, verbal adjectives, and infinitives) is frequently omitted.

The omission of only the preposition seems to be restricted to constructions in which the object governed by it is a noun clause:

— اللَّهُ مَسْئُولٌ أَنْ —	God is responsible for.... Mah. qah. 40,21
— كَانَ وَائِقًا أَنْ —	He was sure that.... Hus. ayy. I,8,14
هَآ قَدْ أَشَكَّ أَنْ يَنْسَاهُمْ النَّاسُ فِي عَصْرِنَا هَذَا	People in our time had almost forgotten them. Hak. ahl. 48,16
كَانَ مُقْتَنِعًا أَنَّ أَبَاهُ مُبِيتٌ	He was convinced that his father was right. Hus. ayy. I,44,3
كَانَ لَا بُدَّ أَنْ يَتَكَلَّمَ	He must speak. Mah. qah. 146,21
— لَا بُدَّ أَنْ يَكُونَ —	He must be.... Ayy. (Br.) 27,21

53. Note that adverbial compounds such as *يَوْمَئِذٍ* do not change when governed by a preposition:

مِنْ يَوْمَئِذٍ	from that day. Hai. sir. 9,7
-----------------	------------------------------

أَنَا لَا أَفَكِّرُ أَنْ — I do not think....
Jabr. (Br.) 70,10

لَا شَكَّ أَنْ — There is no doubt about....
Mah. qah. 80,2

وَلَا هُوَ قَادِرٌ أَنْ — nor is he able to....
Raf. wah. I,201,4

Otherwise the omission of the preposition is found only when governing a personal pronoun referring to a noun which has already been mentioned. In these instances, the preposition is omitted along with the personal pronoun it governs.

The omission of the prepositional phrase is very common

a) in expressions with لَا of general denial (see page 226):

هِيَ لَا شَكَّ تُحِبُّ She was undoubtedly in
love. Mah. qah. 135,19

إِنَّهُ لَا بُدَّ يَبْغِضُكَ وَيَحْتَرِقُ He will certainly hate
and despise you.
Manf. mag. 139,14

وَلَا فَأَنَا قَاتِلُهُ لَا مَحَالَةَ Otherwise I would surely
kill him.
Nu'. liq. 110,12

b) in some relative constructions in which the relative pronoun is introduced by the preposition that has been omitted (see Vol. III):

أَمَرَ بِمَا أَمَرَ He prescribed something.
Hus. ayy. I,130,12

هُوَ تَمَنَّى أَنْ تَدَوَّمَ الْحَالُ عَلَى He wished things would
stay as they were.
مَا هِيَ 'Aww. (Br.) 12,17.

§ 121 مِنْ "OF," "FROM"

مِنْ designates its governed noun as belonging to

a group, species, or kind, and also its separation from them.

A This idea can be understood when speaking of a kind, species, or group:

- | | |
|--|---|
| مَنْ كَانَ مِنْكُمْ يَعْبُدُ مَعَهُدًا | whoever of you worships Mohammed.
Hak. (Br.) 43,14 |
| مِنْ هَذِهِ الطَّبَقَةِ أَبُو عَلِيٍّ | Abu 'Ala belongs to this class. Amin zuh. 1,232,15 |
| إِذَنْ نَحْنُ مِنَ الْأَمْوَاتِ | then we belong to the dead.
Hak. sheh. 141,15 |
| جَمَاعَةٌ مِنَ الطَّالِبَاتِ | a group of girl students.
Mah. qah. 5,12 |
| هُوَ عَرَبِيٌّ مِنْ طَيِّ | He was an Arab from the tribe of Tay.
Djir. tar. II,77,6 |
| مَعَ تَفَرٍّ قَلِيلٍ مِنْ أَصْحَابِهَا | with a small group of her friends. Mah. qah. 100,7 |

Hence it has an epexegetic, explicative significance,⁵⁴ which is especially frequent after nouns of general meaning:

- | | |
|---|---|
| يَشْرَبُ شَيْئًا مِنَ الْعَرَقِ | drinking some 'arak.
Idr. (Br.) 73,17 |
| قَدْ وَضَعَتْ فِي الْمَوْقِدِ غُرًّا مِنَ الْقَضَبَانِ الْهَائِسَةِ | She had deposited an armful of dried twigs in the fireplace. Gibr. 1,158,17 |
| يَأْخُذُهُ شَيْءٌ مِنَ الْإِعْجَابِ وَالذَّهْشِ | Amazement and admiration overcame him.
Hus. ayy. I,80,1 |

54. Frequently the difference between an epexegetic and a partitive relationship can be determined by the context, or simply be a question of stylistic appreciation, as in this case which could also be translated:

- | | |
|---------------------------------|-----------------------------------|
| يَشْرَبُ شَيْئًا مِنَ الْعَرَقِ | "drinking a little of the 'arak." |
|---------------------------------|-----------------------------------|

إِلَّا أَنَّ الْعَقْلَ يَأْبَى التَّسْلِيمَ بِشَيْءٍ مِنْ ذَلِكَ	but reason refuses to accept such a thing. Nu'. liq. 102,16
لَآنَ فِي الْفَاضِ كَثِيرًا مِنْ سَعَاتِ الْمَوْتِ بَلْ هُوَ الْمَوْتُ	for in the past there are many signs of death—in fact, it is death itself. Musa adab. 8,2

after numerals (see page 361ff.):

تَسْكُنُهُ عَشْرَاتُ مِنَ الرُّهْبَانِ	It houses scores of monks. Gibr. I,155,10
كُنْتُ فِي الثَّانِيَةِ مِنْ عُمُرِي	I was eighteen years of age. Gibr. I,113,4
نَحْوَ أَلْفٍ مِنَ الْكِيلُومِترَاتِ	about one thousand kilo- meters. Hai. sir. 71,16
ثَلَاثَةٌ مِنْ أَبْنَاءِ آدَمَ	three human beings. Gibr. I,131,14
مِائَاتٌ مِنْ كُتُبِهِمْ	hundreds of their books. Djir. tar. I,21,28
لَكِنَّ أَحَدًا مِنَ النَّاسِ لَا يَعْرِفُهُ بِهَذَا الْإِسْمِ	but nobody knew him by this name. 'Aww. (Br.) 9,5

and with the indefinite relative pronouns مَا and مَنْ
(see Vol. III):

مَنْ تَرَكُوا فِيهَا مِنْ أَهْلِ وَوَلَدٍ وَمَالٍ	the relatives, sons, and wealth they had left there. Hus. 'ala. I,21,12
إِنَّهُ يَسْمِعُنِي مَا لَا أُحِبُّ مِنَ الْكَلَامِ	He lets me hear words I do not like. Hak. sul. 49,1
يَعْرِفُ مَا بَيْنِي وَبَيْنَهُمْ مِنْ صَدَاقَةٍ	He knows the friendship existing between us. Nu'. liq. 16,1

وَتَقَلَّبْتُ فِيهَا شَاءَ اللَّهِ أَنْ أَتَقَلَّبَ
فِيهِ مِنْ شُؤْنِ الْحَيَاةِ and I went through all the
vicissitudes of life that
God desired me to.
Hus. (Br.) 105,17

Without a preceding noun to which it could refer,
the prepositional phrase expresses a generic notion
of the noun in the genitive case:

هَلْ مِنْ لِقَاءٍ؟ Shall we ever meet again?
Gibr. II,134,20

هُوَ كِتَابٌ لِلشَّعْبِ يُكَبِّرُ مِنْ
شَأْنِ التَّاجِرِ السِّنْدَبَادِ It is a book for the people
which praises some aspects
of Sindabad, the merchant.
Musa (Zy.) 2,23

مِنْ عَادَتِهِ أَنْ — It was his custom to....
Raf. (Zy.) 20,3

قَالَتْ ذَلِكَ بِصَوْتٍ فِيهِ مِنْ
الرِّقَّةِ وَاللَّطْفِ وَالْمَدْوَنَةِ She said that in a somewhat
gentle, kind, and sweet
voice. Nu'. liq. 42,11

لَسْتُ مِنَ الْكِبَرِ I am not old.
Mah. zuq. 27,5

هَلْ إِلَى ذَلِكَ مِنْ سَبِيلٍ؟ Is it possible to reach it?
Hus. 'ala. II,61,15

Very frequently the preposition governs an adjective
or a passive participle in a substantival function; (see
page 64) with the same generic meaning as above:

مِنْ عَجَبٍ أَنَّهُ لَمْ يَكُنْ جَائِعًا The strange thing was that
he was not hungry.
Mah. qah. 50,6

مِنْ الْمَعْلُومِ أَنْ — It is known that....
Q. Amin (Zy.) 5,20

مِنْ الْقَسِيرِ مَعْرِفَةُ تَارِيخِ
قِيَامِهَا It is difficult to know the
history of its founding.
Hai. sir. 75,13

وَلَمْ يَكُنْ مِنَ السَّيْرِ إِرْسَالَهُ إِلَى
الْقَاهِرَةِ and it was not easy to send
him to Cairo.
Hus. ayy. I,67,4

ولَٰكِنْ مِنَ الْمَوْفِيقِ حَقًّا أَنْ — But it is really a pity to.... Mañ qah. 92,4

In a negative construction, the nullifying of the generic notion emphasizes the negative effect: "nothing at all," "not a single one" (see Vol. I, § 30):

لَيْسَ مِنْ قَشٍ فِي الْجَيْشِ — There is not a single boy in the army....
Din (Br.) 63,21

لَيْسَ مِنْ شَكٍّ فِي أَنَّهُ حَفِظَ الْقُرْآنَ بَعْدَ ذَلِكَ — There is no doubt that he learned the Koran after this.... Hus. ayy. I,43,1

مَا مِنْ أَحَدٍ فِي هَذَا الْبَيْتِ يَسْتَطِيعُ — Absolutely no one in this house can....
Manf. mag. 22,3

مَا مِنْ مُرَّةٍ سَأَلْتُ عَنْهُ إِلَّا — I never asked about him but.... Hak. sul. 164,6

The expression of separation from a group, kind, or species frequently has a partitive meaning: "one of," "a part of," "some of":

الْأَقْلُونَ مِنَ الْمَسْتَشْرِقِينَ the minority of the Orientalists.
Hal. sir. 40,3

أَحِبَّهَا كَثِيرٌ مِنَ النُّبَلَاءِ وَالْأَشْرَافِ Many nobles and aristocrats loved her.
Manf. sha'. 12,4

عَلَى هَذَا النَّحْوِ حَفِظَ صَاحِبُنَا كَثِيرًا مِنَ الْأَغَانِي In this way, our friend memorized many songs.
Hus. ayy. I,26,7

وَقَدْ قُرِئَ لِصَاحِبِنَا مِنْ هَذَا كُلِّهِ and parts were read to our friend from all of them. Hus. ayy. I,98,4

وَهُوَ عَلَى كُلِّ حَالٍ عَالِمٌ مِنْ عُلَمَاءِ الْأَزْهَرِ but he was, at any rate, one of al-Azhar's learned men. Hus. ayy. I,73,7

دَخَلَ إِذْ ذَاكَ عَبْدٌ مِنْ عِبِيدِهِ At this moment one of his servants entered.
Gibr. I, 63, 10

أَيُّ فَرَدٍ مِنَّا —؟ Who among us...?
Gibr. I, 188, 14

B من can also be understood locally, considering the part as being separated from the whole, as a local designation:

فِي الْجِهَةِ الشَّمَالِيَّةِ مِنْ يَلَكُ الْغُرْبَةِ to the north of this village. Gibr. I, 156, 1

بَعْدَ سِتْرِ دَقَائِقٍ مِنَ الْهَرَمِ الْأَكْبَرِ some minutes walk from the Great Pyramid.
Mah. qah. 59, 10

كَانَ يَرْقَعُهُمَا مِنْ أَلْيَمِينَ وَمِنْ الشِّمَالِ وَمِنْ فَوْقَ وَمِنْ تَحْتِ He patched them on all sides. Hus. ayy. I, 30, 7

and also as motion away from a place:

ذَاتَ يَوْمٍ رَجَعَ الْأَعْرَجُ إِلَى الْكُوْنِ طَرُودًا مِنَ الشُّوَارِعِ One day, the lame boy, thrown off the streets, returned to the hut.
'Aww. (Br.) 12, 7

وَهَكَذَا أَقَلَّتْ مِنِّي and so he ran away from me. Maz. (Zy.) 10, 32

وَإِذَا عَادَ مِنْهُ تَسْبِيًا and when he returned from there in the evening.
Hus. ayy. II, 3, 11

أَنَّ قُطْعَةً أُخْرَى سَقَطَتْ مِنْ الْكَيْسِ that another coin fell out of the purse.
Tai. (Br.) 125, 27

لَقَدْ أَتَيْنَا بِهِمْ مِنَ الْكُهْفِ We have brought them from the cave. Hak. ahl. 56, 10

إِخْتَفَى مِنَ الصَّرِيحِ He vanished from the stage.
Manf. sha'. 43, 6

As an analogy of contrast with expression such as "distant from," من also denotes the idea of proximity: "near," "close to":

جَلَسْتُ بِالْقُرْبِ مِنْهُ	I sat down near him. Nu'. liq. 23,7
سَمِعَ هَرِيرَ كَلْبٍ عَلَى عَقْرَبَةٍ مِنْهُ	He heard a dog barking near him. Tai. {Br.} 126,10
جَلَسَ عَلَى كُرْسِيِّ قَرِيبًا مِنَ الْفُرَاشِ	He sat down on a chair near the bed. Mah. qah. 37,1

and also direction toward a point in space: "to approach," "to come close to":

اِقْتَرَبْتُ مِنْ سَرِيرِهَا	I drew near to her bed. Gibr. I,86,20
تَقَدَّمْتُ مِنَ السَّرِيرِ	I approached the bed. Nu'. liq. 37,9
رَمَا بِنَهَا خُطْوَةً	He drew one step closer to her. Mah. qah. 76,1
إِذَنْ مِنَ الْبَائِدَةِ	Come closer to the table. Manf. sha'. 60,6

also the point and the direction "from or to which someone or something" comes or goes:

إِذَا رَأَيْنَا مِنَ النَّافِذَةِ —	Then we saw from the win- dow.... Hai. (Zy.) 14,10
تَوَاقَّصُوا مُسْرِعِينَ مِنْ كُلِّ نَاحِيَةٍ	rushing from every di- rection. Gibr. I,183,10
كَاشِعَةٍ قَمَرٍ دَخَلَتْ مِنَ النَّافِذَةِ	as a moonbeam coming through the window. Gibr. II,26,1
تَأْتِيهِ مِنْ بَابٍ قَدْ فَتِحَ عَنْ شِمَالِهِ	which came to him from a door that opened to his left. Hus. ayy. II,5,2
تَنْتَظِرُ يَوْمَ عَوْدِ الْمَسِيحِ مِنَ السَّمَاءِ	She awaited the day of Christ's return from heaven. Hak. ahl. 44,13

رَأَاهَا تَنْظُرُ إِلَى الطَّرِيقِ مِنْ النَّافِذَةِ	He saw her looking at the street from the window. Mah. qah. 133,9
ثُمَّ أَخَذَ صَاحِبُ الْإِبْرِيقِ فِنْجَانًا مِنْ الْوَلَدِ	Then the one carrying the jug took a cup from the boy. Raih. mul. 203,12
الصَّبِيَّةُ اللَّبْنَانِيَّةُ بِمِثْلِ يَنْبُوعٍ يَخْرُجُ مِنْ قَلْبِ الْأَرْضِ	Lebanese girls are like a spring issuing from the heart of the earth. Gibr. I, 174,9
C In a temporal meaning, مِنْ expresses the time "from which" or "since which" the action takes or has taken place:	
الْمَرْأَةُ مِنْ وَقْتِ وَلَادَتِهَا إِلَى يَوْمِ مَاتِهَا هِيَ رَقِيقَةٌ	Woman is a slave from the time of her birth to the day of her death. Q. Amin (Zy.) 5,30
مِنْ يَوْمِ عَرَفْتُكَ لَمْ أَعْرِفِ الرَّاحَةَ	Since the day I met you I have known no rest. Hak. sul. 65,8
عَرَفَهَا مِنْ النَّظَرَةِ الْأُولَى	He knew her at first sight. Mah. qah. 92,10
كَانَ أَوَّلُ مَا بَلَغَهُ بَعْدَ شَهْرَيْنِ مِنْ أَحَدٍ —	The first news that reached him two months after Uhud was.... Hai. sir. 303,19
مَاتَ هَاشِمٌ بَعْدَ سَنَتَيْنِ مِنْ ذَلِكَ	Hashim died two years after this. Hai. sir. 98,10
مِنْ زَمَنِ بَعِيدٍ	for a long time. Qal. (Zy.) 21,20
مِنْ ذَلِكَ الْوَقْتِ	from this time. Hus. ayy. I, 20,24
ثُمَّ مَاتَ زَوْجِي مِنْ عَشْرِ سَنَوَاتٍ تَارِكًا لِي طِفْلَيْنِ	Then my husband died ten years ago, leaving me with two children. Nu'. liq. 43,11

also the time "in" or "during which" the action takes place, as a prepositional phrase equivalent to a temporal adverb:

أَقْبَلَ سَهْدَنَا إِلَى الْكُتَابِ مِنْ
الْغَدِ سَرُورًا The following morning the
teacher went happily to
school. Hus. ayy. I,45,1

وَكَذَلِكَ فَعَلَ الصَّبِيُّ مِنْ غَدِهِ
Hus. ayy. I,104,4

السَّاعَةُ الْعَاصِرَةُ مِنَ اللَّيْلِ ten o'clock at night.
Manf. sha'. 21,7

D In a logical approach, مِنْ expresses the origin of a person or thing:

أَنَّكَ مِنْ أَبٍ لُبْنَانِيٍّ وَأُمٍّ إِيطَالِيَّةٍ that your father was
Lebanese and your mother
Italian. Nu'. liq. 14,2

كَانَ يُحِسُّ مِنْ أُمِّهِ رَحْمَةً وَرَأْفَةً
وَكَانَ يَجِدُ مِنْ أَبِيهِ لِينًا وَرَفَقًا He felt compassion and pity
in his mother; in his father,
he found tenderness and
kindness. Hus. ayy. I,17,6

وَلَكِنْ عَذَابِي كَانَ مِنْ عَقْلِي But my punishment comes
from my own mind.
Qud. (Br.) 49,21

ذَلِكَ كُلُّ مَا أُرِيدُهُ مِنْكَ That is all I want from
you. Manf. mag. 200,4

مِنْهُ عَرَفَ أَنْ — From him he knew....
Hai. sir. 259,12

إِنِّي لَا أَطْلُبُ مِنْكُمْ مَالًا I am not asking for any
money from you.
Manf. mag. 68,1

فَهُوَ يَأْكُلُ مِنْ زَرْعِهِ وَنَتِيجِهِ for he eats [the products
of] his fields and plants.
Sak. (Zy.) 13,14

and hence the related meaning of "to make from," "to consist of":

لَقَدْ خُلِقَ الْإِبْنُ مِنَ الْعَدَمِ	The Son was created ex nihilo. Hai. sir. 69,24
لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ	We were a family of seven. Jabr. (Br.) 71,25
(أَنْ) يَخْلُقَ مِنَ الطِّينِ طَيْرًا	{that} he made birds from clay. Hai. sir. 6,10
بَيْتٌ مِنْ طَابِقٍ وَاحِدٍ	a one-story house. Mah. qah. 34,13
يَتَكُونُ مِنْ طَابِقَيْنِ	It consisted of two stories. Amin (Br.) 85,5
قَصْرًا مِنَ التَّرَبْرِ الْأَبْيَضِ	a palace of white marble. Manf. 173,12
and separation: "to escape from," "to deliver from," "to finish":	
لِأَنَّ الرَّجُلَ يُعَيِّنُ أَنْ يَتَخَلَّصَ مِنْ عَوَاقِبِ جَهْلِهِ	for man can free himself from the consequences of his ignorance. Q. Amin (Zy.) 5,24
إِلَى مَتَى هَذِهِ الدَّائِرَةُ الَّتِي لَا تَخْرُجُ مِنْهَا؟	How long will this vicious circle last? Hak. sheh. 155,5
لَمْ يَرْبُدَّا مِنْ أَنْ يُحَيِّيهُ	He could not help but greet him. Manf. mag. 11,10
وَلَكِنْ لَا بُدَّ مِنْ حُضُورِكَ فِي أَقْرَبِ وَقْتٍ	But it is necessary for you to come as soon as possible. Mah. qah. 29,31
وَهَلِ أَنْتَهَيْتَ مِنَ الدَّرَاسَةِ؟	Have you finished with school? Mah. qah. 58,7
فَلَمَّا قَرَعَ مِنَ الصَّلَاةِ —	When he finished his prayer.... Hus. ayy. I, 56,10
فَلَمَّا فَرَّغُوا مِنَ الْحَجِّ —	When they had completed the pilgrimage.... Hus. ayy. I, 94,8

Hence it is used in some exclamatory constructions:

فَأَيْنَ هُوَ الْآنَ مِنِّي؟ and where is he now [in relation to] me?
Amin (Br.) 87,25

وَلَكِنْ أَيْنَ هُوَ مِنَ الْحَقِيقَةِ؟ but where is he [in regard to] the truth?
Raf. wah. I,104,8

لِلَّهِ مِنْ شِتَاءٍ بَعْرُوتٍ! What winters Beirut has!
'Aww. (Br.) 17,14

and also in adverbial expressions:

وَالْحَاجَةُ مُقْضِيَةً مِنْ غَيْرِ شَكٍّ and the request would be granted, no doubt.
Hus. ayy. I,102,12

لِأَنَّهُ لَمْ يَكُنْ رَأَى شَيْئًا كَهَذَا مِنْ قَبْلُ for he had never before seen anything quite like this. Mah. qah. 122,6

خَلَقْتَهُ مِنْ جَدِيدٍ You have created him anew.
Hak. sheh. 35,7

مِنْ قَدِيمٍ of long standing.
Mah. qah. 107,5

Considering the origin of a thing as its point of logical departure, مِنْ expresses the reason or cause:

مِنْ ثَمَّ From there [thus].
Nu'. liq. 97,13

إِنطَلَقَ الْقَوْمُ مُسْرِعِينَ مِنْ خَوْفٍ أَنْ — The people went off, hurrying in fear of....
Hal. sir. 258,4

كَانَ مِنْ ذَلِكَ فَرَاغٌ لَمْ يُحْلَأْ Because of that there was an emptiness that could not be filled.
Amin (Zy.) 7,12

هُوَ الَّذِي مِنْ أَجْلِهِ أُعِيشُ He is the one for whose sake I live.
Manf. maq. 60,2

مِنْ أَجْلِ ذَلِكَ because of this.
Gibr. I, 113, 1

مِنْ هُنَا أَيْضًا أَقْتَصِرُ الْأَدَبِ الْقَدِيمِ عَلَى طَبَقَةٍ خَاصَّةٍ For this reason also,
ancient literature was
restricted to a special
class. Musa (Zy.) 2, 6

The use of مِنْ introducing the agent (cause) in intransitive constructions is related to this causative meaning:

لَوْلَا خَوْفُهَا مِنْكَ لَجَاءَتْ إِلَيْكَ If she weren't afraid of
you, she would come to
you. Tai. (Zy.) 34, 31

أَنْ تَشْبَعَ رُوحَهَا مِنَ الْخَمْرِ أَلْسَانِيَّةٍ to satisfy her spirit with
the divine wine.
Gibr. I, 107, 9

and therefore can be used to paraphrase the agent in passive constructions, something otherwise not permitted with the passive voice (see Vol. I, § 16):

ثُمَّ تَعُودُ إِلَى مَكَانِهَا مَخْطَرَةً مَرْتَعِبَةً مِنْ غَضَبِ الْعَنَاصِرِ Then she returned to her
place, shaken and frightened
by the fury of the ele-
ments. Gibr. I, 156, 18

كُنْتُ مَحْبُوبًا مِنْ وَالِدَيْكَ Your parents loved me.
Nu'. kan. 28, 19

In considering the difference between two nouns or two qualities as a separation, مِنْ is used in comparative constructions:

اللَّهُ أَكْرَمُ مِنْ أَنْ — God is too generous to....
Maz. (Zy.) 1, 6

حُبُّنَا لِأَنْفُسِنَا أَقْوَى مِنْ حُبِّنَا لِلَّهِ Our love of ourselves is
greater than our love of
God. Hak. ahl. 24, 12

لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ There is nothing dearer
to me than this.
Manf. mag. 105, 8

رَبِّ صِدْقٍ كَانَ الْكَذِبُ مِنْ كَذِبٍ Many a truth is more de-
ceiving than a lie.
Nu'. liq. 20,1

أَلَيْسَتْ الْحَيَاةُ هَهُنَا أَفْضَلُ مِنْ
الْغُرْبَةِ الْبَعِيدَةِ؟ Isn't life here better
than a distant exile?
Gibr. I, 176, 3

E مِنْ is used to paraphrase a genitive construction in any of its meanings and categories (see page 111). This paraphrasis is frequently used with defined nouns which are followed by an adjectival modification:

بَسَّرَ أَطْرَافَهَا وَالْأَعْضَاءَ الظَّاهِرَةَ مِنْ
بَدَنِهَا with the veiling of her
limbs. Q. Amin (Zy.) 5, 29

خَلَالَ السَّنَوَاتِ الْعِشْرِينَ الْآخِرَةِ
مِنْ حَيَاتِهِ during the last twenty years
of his life.
Hai. sir. 36, 19

فِي الْأُسْبُوعِ الْأَوَّلِ مِنَ الشَّهْرِ in the first week of the
month. Manf. sha'. 60, 15

It must be used if the genitive construction is not allowed, i.e., when the governing noun is to remain undefined (see page 82):

وَهُنَا تَبَدَّلَتْ صَحْفَةً جَدِيدَةً مِنْ
حَيَاةِ مُحَمَّدٍ and then a new page in
Mohammed's life began.
Hai. sir. 122, 17

وَضَعَ فِيهَا سَرِيرًا مِنْ خَشَبٍ He brought a wooden bed
into it. Manf. mag. 85, 15

مَعَ تَفَرٍّ قَلِيلٍ مِنْ أَصْحَابِهَا with a small group of her
friends. Mah. qah. 100, 7

صَلِيبٌ مِنَ الذَّهَبِ a cross of gold.
Hak. ahl. 15, 12

أَتُرِيدِينَ قَصْرًا مِنَ الْعَرَمِ الْأَبْيَضِ؟ Do you want a palace of
white marble?
Manf. mag. 173, 12

فِي ثَوْبٍ مِنَ الْحَرِيرِ الْأَبْيَضِ in a dress of white silk.
Mah. qah. 99, 1

طَلَبْتُ لَهُ فَنَجَّأْنَا مِنْ الْقَهْوَةِ I ordered a cup of coffee
for him. Hak. yaum. 94,4

A paronomastic paraphrasis of the genitive construction is very common (see page 450):

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعَرَاءِ الْقَرْنِ
السَّابِعِ عَشَرَ one of the French poets
of the seventeenth century.
Manf. sha'. 7,3

قَدَرِ اعْتَرَضَ نَالَأَسِ قَائِدًا مِنْ
قَوَّارِ الْأَمِيرِ Yesterday he attacked one
of the Emir's officers.
Gibr. I,128,6

مِنْ كُلِّ جَانِبٍ مِنْ جَوَانِبِ الْمَغَارَةِ
from all sides of the cave.
Nu'. liq. 64,3

فِي مَنَزِلٍ مِنْ تِلْكَ الْمَنَازِلِ
in one of those houses.
Manf. (Zy.) 30,9

F مِنْ is very frequently used governing another preposition (see page 260):

أَغْلَقَ بَابَهَا مِنْ دُونِهِ He closed the door behind
him. Hus. ayy. I,102,16

وَسَبَّأَ مِنْ قَوْفِهِ
jumping over it.
Hus. ayy. I,5,3

خَارِجًا مِنْ تَحْتِ أَحْجَارِ الْقَبْرِ
coming out from under the
tombstones.
Maz. (Zy.) 10,38

كَأَنَّ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ
before you [did]....
الأَسْتَاذُ ... Kam. (Zy.) 4,22

G A nominal or verbal construction following a noun modified by a specifying مِنْ may agree with the noun involved in the prepositional phrase, rather than with the governing noun, although the latter is the grammatical subject. This logical agreement is similar to that found with a genitive construction (see page 153):

وَهُنَاكَ طَبَقَةٌ مِنَ النِّسَاءِ شَغَفْنَ
and there was a group of
women who loved poetry.
بالشِّعْرِ Djir. tar. I,40,9

جَعَلَ مَلَائِينَ مِنَ النَّاسِ يَقْرَأُونَهَا وَيَفْهَمُونَهَا	It let millions of people read and understand it. Djir. tar. II,17,24
نَعَمْ نَجِدُ كَثِيرًا مِنَ الْحَرَائِرِ اسْتَفْلَنَ بِبَعْضِ الْعُلُومِ	Indeed, we find many free-born women devoted to some sciences. Amin duh. I,101,16
(نَجِدُ) كَثِيرًا مِنَ الْجَوَارِي أَرْبَابَ وَمُتَفَنِّنَاتٍ	(We find) many slave girls educated and trained. Amin duh. I,101,20

§ 122 عَنْ "AWAY FROM," "OFF"

Arabic uses this preposition to designate a complete separation. To some extent, its meaning is related to the preposition مِنْ (see page 262); this, however, always implies a relation to an origin, while عَنْ emphasizes distance and separation from an origin.

A Hence, it is mainly used with verbs that have a meaning related to the following:

"to go away": flight, avoidance:

عَلَيْكَ أَنْ تَتَّحَى عَنْهُ	You have to go away from it! Tai. (Br.) 131,25
إِبْتَغِدْ عَنْ هَذَا الْمَكَانِ	Go away from here! Hak sheh. 19,2
غَابَ عَنْ عَيْنَيْهِ	He disappeared from his sight. Mah. qah. 62,3
نَزَلَتْ عَنْهُ الْحُمَّى	His fever went down. Hal. sir. 502,16
فِي الْحَالِ اخْتَفَى عَنْ نَظْرِي	At the same moment he disappeared from my sight. Nu'. liq. 55,2
ذَهَبَتْ عَنْهُ الْعِزْلَةُ حَتَّى رَغِبَ فِيهَا أَحْيَانًا	His solitude disappeared so completely that he sometimes coveted it. Hus. ayy. II,166,14

"to stay away": abstaining, ceasing, stopping:

إِعْذَرْتُ بِضَعْفِ صِحَّتِي وَإِسَاكِي
عَنِ الْأَكْلِ عَادَةً فِي الصَّبَاحِ

I excused myself on the grounds of weak health and my habit of abstaining from food in the morning.
Hak. yaum. 48,7

انْقَطَعَ الصَّبِيُّ عَنِ الْكِتَابِ وَانْقَطَعَ
سَيِّدُنَا عَنِ الْبَيْتِ

The boy stopped going to school and the teacher stopped visiting the house.
Hus. ayy. I, 59,1

عِنْدَئِذٍ أَقْلَعْتُ عَنْ مُحَاوَلَةِ أُخْرَى

Then I refrained from any other attempt.
Nu'. liq. 37,12

تَوَقَّفتِ الْفَتَاةُ عَنِ السَّيْرِ

The girl stopped walking.
Mah. qah. 27,18

كَبِّ عَنْ هَذَا الْكَلَامِ

Stop talking like that.
Hak. sheh. 121,4

"to take away": opening, revealing, uncovering:

أَزِيلِي يَدَ الْمَوْتِ عَنْ حَبِيبَتِي

Remove the hand of Death from my beloved.
Gibr. I, 62,7

كُلُّ قِرْسٍ يَنْقُصُ عَنِ الْخَمْسِينَ
بَعْضًا

Each plaster reduced one of the fifty blows.
'Aww. (Br.) 11,21

قَدْ كَشَفَتْ عَنْ رَأْسِهَا

She had uncovered her head. Hus. ayy. I, 123,3

"to keep away": guarding, hindering, defending:

لَا تُدَافِعْ عَنْهُ

Don't defend him!
Nu'. liq. 32,15

الْفَتَاةُ الْغَنِيَّةُ لَا يَمُوقُّهَا عَنِ
الزَّوْاجِ عَائِلٌ

Nobody prevents a rich girl from marrying.
Mah. qah. 112,14

الْكَافِرُ الشَّرِيرُ لَا يُدَافِعُ عَنْ
نَفْسِهِ أَمَامَ الْخَطَاةِ

A malicious atheist does not defend himself before sinners. Gibr. I, 186,9

لَا لِيَذُودَ عَنْ نَفْسِهِ not to protect himself.
Tai. (Br.) 124,20

B It also expresses local separation from a point in space:

جَلَسْتُ مُنْفَرِدًا عَنِ الرُّهْبَانِ I sat apart from the monks.
Gibr. I,168,18

يَبْعُدُ بَعْضُهَا عِشْرِينَ مِيلًا
عَنِ الْبَرِّ Some of them are twenty
miles away from land.
Raih. mul. 221,7

دُفِنَتْ فِي حَقْلٍ تَهْجُو بِعِيدٍ
عَنِ الْمَدِينَةِ She was buried in an
abandoned field far from
the city. Gibr. I,88,2

Hence it is also used to express a local determination:

كَانَ مَجْلِسُهُ عَنْ شِمَالِهِ His seat was to his left.
Hus. (Zy.) 25,18

(الشارع) ضَيِّقٌ كَأَنَّ تَبْلُغَ جَانِبَيْهِ
إِذَا مَدَدْتَ يَدَيْكَ عَنْ يَمِينٍ وَشِمَالٍ (The street) was so narrow
that one could almost touch
[the houses on] both sides
if one stretched out his
hands. Hus. ayy. II,14,1

جَلَسَ الْخَطِيبُ عَنْ يَمِينِهَا وَأَنَا
عَنْ بَسَارِهَا Her fiance sat to her right,
I to the left.
Nu'. liq. 29,12

C But it also expresses a moral separation: "to be free of," "strange," "alien to," "to be unable to":

أَخَذَتْ الْأَقْطَارُ الْإِسْلَامِيَّةَ
تَسْتَقِلُّ عَنْ بَغْدَادٍ شَيْئًا فَشَيْئًا The Muslim districts started
to become independent from
Bagdad. Amin zuh. I,90,10

مَاتَ عَنْهُ أَبُوهُ His father died.
Hus. 'ala. I,1,10

قَدْ مَاتَ عَنْهَا قَبْلَ زَوَاجِ مُحَمَّدٍ
بِسَبْعَةِ أَشْهُرٍ She had lost him seven
months before marrying
Mohammed. Hai. sir. 285,21

الْكَذِبُ غَرِيبٌ عَنْهُمْ

Lying is alien to them.
Taq. (Zy.) 3,2

كُلُّ مَا حَوْلِي غَرِيبٌ عَنِّي

Everything around me is
strange to me.
Manf. maq. 59,14

عَاجِزًا عَنِ الْهَرَبِ

unable to escape.
Hak. sheh. 127,8

عَجَزَتْ عَنِ الشَّيْءِ وَالْحَرَكَةِ

She was unable to walk or
to move. Hus. ayy. I,94,10

بِالْأُمُورِ الْخَارِجَةِ عَنِ الْبَيْتِ

in matters outside of the
house. Q. Amin 5,36

وَالشَّيْخُ عَنْهُمْ فِي شُغْلٍ

but the sheikh was too
busy to pay attention to
them. Hus. ayy. I,90,10شَغَلُوا بِقِتَالِ أَنْفُسِهِمْ عَنِ قِتَالِ
عَدُوِّهِمْThey were too busy fighting
among themselves to fight
their enemies.
Amin zuh. I,90,16

substitution: representation, compensation:

إِنَّ فِي السَّمَاءِ رَبًّا يَتَوَلَّى
ذَلِكَ عَنِّيThere is a Lord in Heaven
who will take care of it
for me. Hak. sul. 85,5

كَانَ لَهُ عَنْهُ الْعَوَضُ

That compensated him for
it. Hal. sir. 2,6

differentiation:

إِنَّ لِكُلِّ أُمَّةٍ أَدَبًا يَخْتَلِفُ عَنْ
أَدَبِ الْأُمَمِ الْأُخْرَىEach country has a culture
that differs from others.
Amin duh. I,5,6أَنَّ الْعَرَبَ أُمَّةٌ مُتَمَيِّزَةٌ بِمَقَوِّمَاتِهَا
الْأَسَاسِيَّةِ عَنِ الْأُمَمِ الْأُخْرَىthat the Arabs are a nation
differentiated from others
by their political factors.
Far. (Zy.) 17,27

Hence, in comparative constructions, عَنْ introduces
the part on whose basis the comparison is made, "less
than":

- لَا يَقِلُّ عَنْ مِائَةِ جَنِيهِ That is not less than a hundred guineas.
Kam. (Zy.) 4,23
- أَنْظُرْ إِلَى صَبِيٍّ لَا يَزِيدُ عُمُرَهُ
عَنْ خَمْسِ عَشْرَةَ سَنَةً — Look at any boy no older than fifteen....
Q. Amin (Zy.) 5,35
- شَيْءٌ آخَرُ لَا يَقِلُّ عَنْهُ شَأْنًا and there is something else no less important.
Amin duh. I,187,15
- لَكِنَّهَا لَا تَنْقُصُ عَنِ الثَّلَاثِينَ
(قَدَمًا) but they were no less than thirty feet [tall].
Raih. mul. 211,19
- عَلَى الْأَيَّامِ لَا يَزِيدُ الْبَيَانَ عَنْ كَلِمَاتٍ
مَعْدُودَاتٍ but the argument must not be longer than a few words.
Mah. qah. 7,15
- جُمْهُورٌ آخَرُ لَا يَقِلُّ عَنِ الْمِئَةِ — Another crowd of no less than one hundred....
Raih. mul. 203,2

D It also expresses a temporal separation or distance:

- عَمَّا قَلِيلٍ يَأْتِي He will come soon.
Hak. sheh. 131,16
- عَنْ قَرِيبٍ تَصِيرِينَ سَيِّدَةَ هَذِهِ
الْأَمْلاَكِ الْوَاسِعَةِ Soon you will be the owner of this vast land.
Gibr. II,111,14

E In a logical approach, it also expresses the source from which something proceeds:

- مَنْذُ خَمْسَةِ أَعوَامٍ إِذْ وَرَثْتُهُ
عَنْ عَمِّي for five years, since I inherited it from my uncle.
Tai. (Br.) 132,1
- ثُمَّ شَاهَدَ الْحَاضِرُونَ فَضْلًا عَنْ
سَرِحِيَّةِ الْبَخِيلِ لِمَوْلَاهِ Then the people present watched a scene from the play *The Miser*, by Moliere.
Mah. qah. 94,8

Therefore, it is used to indicate the origin of a tradition, axiom, or doctrine:

حَدَّثَنِي أُمِّي عَنْ أَبِيهَا
عَنْ أَبِيهِ
My mother told me and she
knew it from her father
and he from his.
Raf. wah. I,68,19

كَابَرًا عَنْ كَابِرٍ
from generation to gener-
ation. Hak yaum. 14,10

and with verbs meaning "to translate":

كَانُوا يَقْرَأُونَ مَا تَرَجَّم فَتَحَى زَغْلُولُ
عَنِ الْفَرَنْسِيَّةِ
They read what F. Zaghlul
had translated from French.
Hus. ayy. II,175,18

It also indicates the reason why something is done and the cause of its occurrence:

هَذَا عَنْ جَهْلٍ بِهَا وَذَاكَ عَنْ
عِلْمٍ وَتَجَرِبَةٍ
one because of his ignorance
of it [life], the other be-
cause of his knowledge and
experience.
Qal. (Zy.) 21,3

F Very frequently عَنْ introduces a noun that is not intended to be the direct object but something related to it, implying, however, some separation equivalent to "about":

قَدْ بَقِيَ يُحَدِّثُنِي عَنْكَ نَحْوَ
السَّاعَةِ
He spoke to me about you
for about an hour.
Nu'. liq. 13,16

أَسْأَلُ عَنْهَا أَحَدًا؟
or did somebody ask about
her? Manf. mag. 248,7

مَا عَرَفْتُ عَنْ حَيَاةِ مَرْثَا
I did not know about Martha's
life. Gibr. I,78,10

حَدِّثْنِي عَنْ شَهْرَزَادِ الْجَمِيلَةِ
Tell me about beautiful
Sherazade. Hak sheh. 7,12

(أَخَذَتْ) تَسْأَلُهُ عَنْ نَفْسِهِ وَعَنْ
أَخِي وَعَنْ إِخْوَتِهِ وَعَنْ دَارِهِ
(She began) asking him
about himself, his mother,
brothers, and his house.
Hus. ayy. I,116,16

وَأَفْتَشُ عَنْ كَلِمَةٍ أَقُولُهَا looking for a word to say.
Nu'. liq. 25,12

بَحَثُوا عَنْ مَرَكِبَاتٍ They looked for a means of
conveyance. Aqq. (Zy.) 15,12

§ 123 لِي "TO," "FOR"

The original local meaning of لِي, expressing direction "toward" a place, is not often used and occurs only in certain expressions⁵⁵:

وَعَدَ إِلَى فِى الْبَارِ أَنْ نَذْهَبَ مَعًا and come back tonight so
لَعِنْدِ بَهَا' that we can go together
to Baha's. Nu'. liq. 96,5

A With a temporal meaning, لِي designates a relationship to a point in time:

وَفِي سَابِعِ يَوْمٍ لِمَوْلِدِهِ أَمْرٌ عَدُّ and on the seventh day after
الْحَطْلِبُ — his birth, Abu Muttalib
ordered.... Hai. sir. 109,11

فِي رَبِيعِ سَنَةِ ١٨٩٠ لِمَجِيئِ in the spring of the year
يَسُوعَ النَّاصِرِي 1890 after the coming of
Jesus the Nazarene.
Gibr. I, 66,1

إِلَّا لَآنَ till now. Gibr. III, 67,6

وُلِدَ سَنَةَ ١٥ لِلْهِجْرَةِ He was born in the fifteenth
year of the Hegira.
Raf. wah. I, 261,20

and thus introduces a temporal determination:

55. This meaning, was already obsolescent in earlier times. In modern Arabic, it should perhaps not be considered as a remnant of the original one, but rather on influence of dialectical expressions in which the preposition has always been used with this meaning; see Brock., Grund., II, p. 377.

نَظَرَ إِلَى مُنْقِذَتَيْهِ لِأَوَّلِ مَرَّةٍ	He looked at his deliverers for the first time. Gibr. I, 159, 8
رَبَّحْتُ أَذْكَرُهُ بِتِلْكَ اللَّيْلَةِ الَّتِي رَأَيْتُهُ فِيهَا لِلْمَرَّةِ الْأُولَى	I began to remind him of the night when I saw him for the first time. Nu'. liq. 18, 16
لِلْمَرَّةِ الْأَخِيرَةِ	for the last time. Mah. zuq. 46, 12

It may also introduce a numeral as the temporal determination:

قَدْ كَانَ ذَلِكَ عِشْرِينَ سَنَةً خَلَّتْ فِي مَوْتِ الْحَسَنِ	That happened twenty years after the death of al-Hasan. Raf. wah. I, 261, 9
إِثْنَانِ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ	When eight days of the month of Ramadan had passed. Hal. sir. 257, 17

B In a logical consideration, the noun governed by لِ becomes the indirect object of the verb. The function of the preposition is to express any indirect relation to an object, especially with the idea of "for," "in favor of," and also "destination":

طَلَبْتُ لَهُ فَنَجَاتًا مِنَ الْقَهْوَةِ	I ordered a cup of coffee for him. Hak. yaum. 94, 4
إِنَّ أَبِي جَمَعَ لِي هَذِهِ الْأَزْهَارَ	My father picked up the flowers for me. Manf. mag. 35, 5
أَنَّ اللَّهَ قَالَ لِلْإِنْسَانِ الْأَوَّلِ —	that the Lord said to the first man.... Gibr. I, 190, 12
قَدْ أَخَذْتُهُ لِي مَخَابَةً	I have taken it as my place. Tai. (Br.) 132, 1
أَنْتَ مَا خُلِقْتَ إِلَّا لِي	You were created only for me. Hak. sheh. 46, 12

- أَزِنَ لَهُمَا بِالْذُّخُولِ He permitted them to come in. Mah. qah. 73,16
- أُحْضِرُ طَعَامًا لَكُمَا وَلِي I shall bring food for you both and for me. Hak. ahl. 23,1
- أَهْنِ لِي حَبِيبَتِي Spare me my beloved. Gibr. I,63,10
- خَيْرٌ لَكَ أَنْ لَا تُحَاوِلَ هَذَا It is better for you not to attempt this. Hak. sheh. 39,7
- هَذِهِ صُحُفٌ لَمْ تُكْتَبْ لِلْعُلَمَاءِ وَلَا لِلتَّوَّاعِينَ These are pages that have not been written for learned men or historians. Hus. 'ala. I, ,1
- هُوَ كِتَابٌ لِلشَّعْبِ It is a book for the people. Musa (Zy.) 2,23
- اِشْتَرَيْتُهَا خَصِيصًا لِهَذِهِ النَّاسَةِ السَّعِيدَةِ [which] I had bought especially for this fortunate occasion. Maz. (Zy.) 1,10

but sometimes also the contrary, i.e., the idea of opposition is equivalent to *عَلَى* (see page 325):

- كُلٌّ وَاحِدٌ عَدُوٌّ لِكُلِّ وَاحِدٍ Each is the other's enemy. Sak. (Zy.) 13,30
- مَنْ يَرِيدُ بِهِ شَرًّا يَكُونُ عَدُوًّا لَنَا Whoever wishes him evil is our enemy. Gibr. I,198,6
- أَنْ لَنَا أَنْ نَذْهَبَ We must go now. Mah. qah. 76,11

Hence, in interjectional constructions it introduces the term intended:

- وَيْلٌ لِمَنْ يَقْضِي وَيْلٌ لِمَنْ يُدِينُ ! Woe to the one who judges and weighs! Gibr. I,117,10
- وَيْلٌ لِي ! Woe to me! Hak. sheh. 86,2

وَمَنْ كَانَ هَذَا هَهُ مِنْ حَيَاتِهِ
فَوَيْلٌ لِرُزُوقِهِ مِنْهُ
Unlucky is the wife of the
one who has such a purpose
in life! Manf. mag. 161,19

C An indirect relationship, especially the idea of destination, can replace a concept of possession. The preposition لِ very frequently paraphrases a genitive construction when the governing noun is to remain undefined, and also in cases of inversion of the word order (see page 82):

أَلَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ
That is a natural right of
man. Q. Amin (Zy.) 5,18

إِنَّ حَيَاتِي لِي
My life belongs to me.
Manf. mag. 67,1

أَنْتَ وَمَالُكَ لِأَبِيكَ
You and your money belong
to your father.
Tai. (Br.) 125,1

لِمَنْ هَذِهِ الدَّارُ؟
To whom does this house
belong? Hak. sheh. 5,9

كَانَ عِيدًا لِلْفَرَسِ قَدِيمًا
It was an old Persian
feast. Amin duh. I,105,15

It is also used to shorten long series of genitives:

مُدُونٌ فِي التَّقَاوِيمِ الرَّسْمِيَّةِ
لِلْمُلُوكِ تِلْكَ الْبِلَادِ
written down in the official
records of the kings of
those lands. Hak. ahl. 51,2

رَئِيسُ مَجْمَعِ قَوَارِ الْأَوَّلِ لِللُّغَةِ الْعَرَبِيَّةِ
the President of the Fu'ad
I Academy of the Arabic
Language. Kurd (Zy.) 28,1

الرِّسَالَةُ الْأَجَنِبِيَّةُ لِلْكَنِيسَةِ
الْبُرُوتِسْتَانْتِيَّةِ الْهَوْلَنْدِيَّةِ فِي أَمِيرِكََا
the Foreign Mission of the
Dutch Reformed Church of
America. Raih. mul. 200,22

لِ is also used to denote authorship:

ثُمَّ شَاهَدَ الْحَاضِرُونَ فَضْلًا عَنْ
مَسْرُوحِيَّةِ الْبَخِيلِ لِمُولِيَّيرِ
Then the people present saw
a scene from the play *The
Miser*, by Moliere.
Mah. qah. 94,8

مِنْ كِتَابِ قَجَرِ الْإِسْلَامِ لِأَحْمَدَ أَمِينٍ from Ahmed Amin's book,
Fajr al-Islām.
Djir. tar. I, 233, 28

أَنْظِرْ كِتَابَ الْمَعَارِفِ لِابْنِ قُتَيْبَةَ See Ibn Qutaiba's *Kitāb*
al-ma'ārif.
Amin duh. I, 12, 19

The idea of belonging, when used in passive constructions, may introduce an agent otherwise not permitted with the passive voice (see Vol. I, § 16):

هَلْ أَعْمَالُ الْعِبَادِ مَخْلُوقَةٌ لِلَّهِ Are human actions created
أَوْ هِيَ مَخْلُوقَةٌ لِلْعَبْدِ؟ by God, or by man himself?
Amin duh. III, 53, 10

إِنَّ أَعْمَالَ الْعِبَادِ مَخْلُوقَةٌ لَهُمْ Man's actions are created
by him. Amin duh. III, 53, 12

It is also used to paraphrase the verb "to have," which does not exist in Arabic:

لَهَا فِي الْحَيَاةِ الْاجْتِمَاعِيَّةِ دَوْرٌ She has an important role
خَطِيرٌ in social life.
Sa'. (zy.) 6, 21

كَانَ لَهُ بَيْتٌ فِي الْقَاهِرَةِ He had a house in Cairo.
Bus. ayy. II, 44, 17

كَانَ لَهُ ثَلَاثُ بَنَاتٍ He had three daughters.
Nu'. liq. 56, 16

هَلْ لَكَ أَهْلٌ؟ — لَيْسَ لِي Do you have a family?...
إِلَّا قِطْمِيرٌ I only have Qitmir.
Hak. ahl. 13, 4

D ل can even paraphrase the accusative object, especially with verbal nouns (participles, page 413 and infinitives, page 404):

الْكَتُبُ الْمَقْدَسَةُ السَّابِقَةُ لِلْقُرْآنِ the holy books prior to
the Korān.
Hal. sir. 30, 13

هَلْ أَنْتَ فَاهِمٌ لِمُعْجِزَةِ Do you understand the won-
التَّنَفُّسِ der of (the function of)
breathing? Nu'. liq. 77, 7

- 56 أَلْمُنِشُّونَ لِلرَّسَائِلِ the letter writers.
Djir. tar. II,151,2
- سَكْتُ اخْتِرَامًا لِلْوَعْدِ I kept silent, respecting
his sorrow.
Nu'. liq. 32,5
- قَدْ كَانَ هَذَا الشَّيْخُ يَعْرِفُ مِنْ
هَؤُلَاءِ الشَّبَابِ حُبَّهُمُ لِلْعِلْمِ
إِنْعَظُوا أَوَّلَ طَرِيقِ مَقَاطِعِ
لِطَرِيقِ الْجَامِعَةِ The sheikh knew how much
these young men loved to
learn. Hus. ayy. II,52,16
They turned at the first
intersection of the street
where the University was.
Mah. qah. 8,13
- وَلَكِنْ عَقْلُهُ مَا زَالَ لَهَا مُنْكَرًا But his reason did not
stop rejecting them.
Hus. 'ala. II,86,15
- كَانَتْ حَيَاتُهُ حَيَاةَ سَفَكٍ لِلدِّمَاءِ His life was one of blood-
shed. Amin duh. I,108,7

and sometimes also with verbs, in order to give a special emphasis to the object as being intended as such:

- الطَّلَابُ يَسْمَعُونَ لِهَذَا الصَّوْتِ The students listened to
this voice. Hus. (Zy.) 25,39

and also a more elementary relationship:

- وَلَا تَرْتَعِشُ رُوحِي لِصَوْتِ الرَّئِيسِ Nor did my spirit tremble
at the Superior's voice:
Gibr. I,163,19
- لَمْ يَسْبِقْ لَهُ أَنْ دَخَلَ بَيْتًا
كَهَذَا الْبَيْتِ He had never before entered
a house like this one.
Mah. qah. 54,22

56. Compare with:

- نَشِئُوا الرِّسَائِلَ The writers of epistles.
Djir. tar. II,151,1

جَدِّي لِأَبِي	My grandfather on my father's side. Raih. (2y.) 23,9
لَمْ أَرْ لَهَا نَظِيرًا قَطُّ	I never saw anyone like her. Hak. sul. 84,4
(حَصَى) يَلْعَنُ إِلَى آبَائِي وَجَدِّ وَدِي	(He went on) cursing my parents and grandparents. Maz. (2y.) 1,27
عِشْ . . . عِشْ لِي !	Stay alive...stay alive for my sake! Hak. ahl. 162,3

E Here the expressions should be mentioned in which an interrogative particle, adverb, or pronoun is followed by the preposition لَ, governing a personal pronoun or a noun:

هَلْ لَكَ يَا خَادِمَةٌ أَنْ يَسْتَأْجِرَنِي تَحَمُّدًا؟	"Khadija, would you hire Mohammed?" Hai. sir. 121,3
مَا لَكُمْ تَفْرُونَ مِنِّي وَجْهِي؟	"Why do you flee from me?" Manf. sha'. 41,11
مَا لِيُوجِهَكَ قَدْ تَغَيَّرَ؟	"Why has your face changed?" Hak. sheh. 134,3
مَا لَكَ لَا تَقُولُ —؟	"Why don't you admit...?" Hus. ayy. I,43,12
كَيْفَ لِي بِذَلِكَ؟	"How could I?" Hai. sir. 122,9
أَلَيْكَ أَنْ تَمْلَأَ دَارَكَ ذَهَبًا؟	"Would you like to fill your house with gold?" Hak. sheh. 131,2

F The indirect object may introduce the reason why something is done or happens:

يَجِبُ لِدَلِيلِكَ أَنْ تَبْحَثَ —	For this reason, it is necessary to investigate.... Hai. sir. 12,2
لِهَذَا السَّبَبِ	for this reason. Musa adab. 7,2

لَمْ يَكُنْهُمْ ذَلِكَ لِعَرَضِ وَالِدِي They could not because of
my father's illness.
Mah. qah. 142,14

مَا كَانَ الصَّبِيُّ حَزِينًا لِغَرَايِ أُمِّهِ The boy was not sad because
he was leaving his mother.
Hus. ayy. I,134,10

لِكثْرَةِ مَا كَانَ يُصَبُّ فِيهِ صَاحِبُ
الْقَهْوَةِ مِنَ الْمَاءِ because of the large quantity
of water that the coffeehouse
owner used to pour into it.
Hus. (Zy.) 25,11

With the interrogative pronoun لِمَ, it has an ad-
verbial function, "why?" (see Vol. I, § 44):

لِمَاذَا رَجَعْتَ؟ Why have you come back?
Hak. sheh. 21,16

لِمَاذَا تَدْعُونَا دَائِمًا يَا مَوْلَايَ؟ Why do you always call us
"My Lord"?
Hak. ahl. 11,14

وَلِمَ تُرِيدُ أَنْ أَتَسِمَّ؟ Why do you want me to
smile? Hus. 'ala. I,16,20

Note the following interjectional phrase:

لِمَ؟ Why? Mah. zuq. 99,7

When governing a noun clause introduced by the
particle أَنَّ, the construction is equivalent to a
causal clause (see Vol. III):

جَعَلَهُمُ الْجَهْلُ مُجْرِمِينَ لِأَنَّهُمْ
ضَعَفَاءُ Ignorance made them trans-
gressors because they were
weak. Gibr. I,131,18

لِأَنَّكَ أَبٌ for you are a father.
Manf. mag. 65,16

When governing an infinitive, the action expressed
by the infinitive becomes the aim or goal and thus
equivalent to a final clause (see Vol. III):

ذَهَبْتُ لِزِيَارَةِ رَشِيدٍ I went to visit Rashid.
Gibr. I,108,15

أَنْ يَدْعُوَ عَتَالًا غَيْرَ أَبِي بَطَّة
لِنَقْلِ صَنْدُوقٍ ثَقِيلٍ

to call a porter other
than Abu Batta to deliver
a heavy case.

Nu'. (Zy.) 33,17

جَاءَتْ لِمُقَابَلَتِي

She came to meet me.

Mah. qah. 89,9

إِذَا سَافَرَ أَحَدٌ خَرَجَتْ الْقَرْيَةُ
كُلُّهَا لِوَدَاعِهِ وَإِذَا آتَى أَحَدٌ مِنْ
غَيْبِهِ خَرَجَتْ الْقَرْيَةُ كُلُّهَا لِاسْتِقْبَالِهِ

When anyone goes on a
journey the whole village
turns out to wish him fare-
well and when anyone comes
back the whole village turns
out to greet him.

Sak. (Zy.) 13,21

اتَّخَذُوهَا أَسَاسًا لِلْبِنَاءِ قُوَّةً

They used it as a foundation
upon which to build.

Hai. sir. 125,15

Note the following use of ل after كَانَ :

الَّتِي لَمْ تَكُنْ لِتَخْضَعِ

which could not surrender.

Hai. sir. 79,19

When governing the subjunctive and prefixed to
it, ل becomes a conjunction which introduces final
clauses (see Vol. III):

أَنَّ قَرَيْشًا قَدْ خَرَجُوا مِنْ مَكَّةَ
لِيَمْنَعُوا عِيَرَهُمْ

that the Koreish had left
Mecca to protect their
caravan. Hai. sir. 258,8

(For a discussion of ل as a part of the compound لَكِن ,
see Vol. III.)

§ 124 إِلَى "TO," "TOWARD"

إِلَى expresses the direction to or toward an aim
or goal.

A This idea can be understood

a) locally, as motion toward a place:

- (السَّمَاءُ) تَفَتَّنِي يَتِيمًا إِلَى الدَّيْرِ (Heaven) banished me as an orphan to the monastery. Gibr. I,164,10
- كَانَ الضَّابِطُ يَدْخُلُ إِلَى عُرْفَتِي بَيْنَ الْحَيْنِ وَالْآخِرِ The officer entered my room from time to time. Qud. (Br.) 50,3
- قَالَ الرَّجُلُ وَهُوَ يَتَّيِدُ ظَهْرَهُ إِلَى مَقْعَدِهِ — The man said, while leaning his back against the chair.... Mah. qah. 55,19
- تَكْرَمُ بِالْحُضُورِ إِلَى بَيْتِي عَصْرَ الْيَوْمِ Please come to my house this afternoon. Mah. qah. 108,21
- نَظَرَ الْخَادِمُ إِلَى سَاعَتِهِ The waiter looked at his watch. Taq. (Zy.) 3,40
- مَا أَحْسَبُ لَكَ عَمَلًا تُسَارِعُ إِلَيْهِ I do not think you have anything to which you should hurry. Hak. sheh. 6,8

and also when referring to persons:

- مَتَى يَأْتِي كِتَابُكَ إِلَيَّ When will your letter come to me? Manf. mag. 58,2
- رَدَّهَ إِلَيْهَا صَامِتًا He returned it to her without a word. Manf. mag. 29,16
- عِنْدَمَا قَادَنِي الْقَدَرُ إِلَى رَشِيدٍ when destiny led me to Rashid. Gibr. I,113,4
- إِلْتَفَتَ إِلَيْهِ He turned to him. Mah. qah. 31,20
- نَظَرَ إِلَيَّ طَوِيلًا He looked at me a long while. Gibr. II,92,16

It may also be used to express direction as an adverbial modification:

خَضِيَ إِلَى الْخَارِجِ He went out.
Mah. qah. 111,1

رَفَعَ الْعَصَا إِلَى فَوْقَ He raised the stick upward.
'Aww. (Br.) 20,5

and "to go (to pass) by":

رَبَّمَا مَرَرْتُ إِلَى جَانِبِ حَلِي You may go by someone
praying. Hus. (Zy.) 25,37

and the place as reached after the idea of motion
has faded:

كَأَنِّي جُلِيسٌ إِلَيْهِ مِنْ قَبْلِكَ Dr. X used to sit at it
... الْأَسَازُ before you [did]....
Kam. (Zy.) 4,22

يُقَالُ إِنَّ رَجُلًا بِقَلْبِهِ قَدْ يَصِلُ People say that sometimes
إِلَى مَا يَصِلُ إِلَيْهِ آخَرُ بِعَقْلِهِ a man can, with his heart,
reach what another can with
his intelligence.
Hak. sheh. 90,2

وَأَنَا جَالِسَةٌ إِلَى مَكْتَبَتِي while sitting at my desk.
Qal. (Zy.) 21,8

لَسْتُ أُحِبُّ الْجُلُوسَ إِلَى هَذِهِ I do not want to remain
الْأَرْضِ in this world.
Hak. sheh. 152,12

أَمَّا إِسْتَيْفَنُ فَقَضَى لَيْلَهُ جَالِسًا As for Stephen, he spent
إِلَى نَافِذَةِ عُرْفَتِهِ the night by the window
of his room.
Manf. mag. 18,14

رَأَيْتُ فَتَاتَهَا إِلَى جَانِبِهَا تَبْكِي I saw her child at her
بَكَاءٌ مُرًّا side crying bitterly.
Manf. (Zy.) 30,44

b) temporally, as the point in time up to
which something lasts:

إِلَى يَوْمِ الدِّينِ to the Day of Judgment.
Hal. sir. 1,5

مِنْ وَقْتِ بِلَادَتِهَا إِلَى يَوْمِ مَاتِهَا from the moment of her birth to the day of her death. Q. Amin (Zy.) 5,30

وَمَلَأَتْ قَلْبَهُ حَيَاءً لَمْ يَفَارِقْهُ إِلَى الْآنَ and filled his heart with a shame that never left him till now. Hus. ayy. I,19,4

ظَلَّ الْحَالُ كَذَلِكَ إِلَى الْقَرْنِ السَّادِسِ الصِّبْغِي And so the situation remained until the sixth century B.C. Hai. sir. 68,22

كَانَ إِسْمَاعِيلُ هُوَ الْإِبْنُ الْوَحِيدُ إِلَى أَنْ وُلِدَ إِسْحَاقُ Isma'il was the only child until Isaac was born. Hai. sir. 87,6

كَانَ الْأُورُپِيُّونَ وَالْأَمْرِيكَايُونُ يَتَأَخَّرُونَ فِي الزَّوْاجِ إِلَى مَا بَعْدَ الثَّلَاثِينَ Europeans and Americans used to postpone their marriage until they were over thirty. Musa adab. 84,16

إِتَّصَلْتُ مَعْرِفَتِي بِهِ إِلَى وَفَاتِهِ I knew him until his death. Musa (Zy.) 29,1

and as an adverbial temporal determination:

(أَنْ) وَيَنْسَى زَوْجَهُ الْآخَرَى (and to) forget his other wife for a while. إِلَى حِينِ Hus. 'ala. I,24,15

c) logically, إِلَى then expresses the point reached by a verbal action or the point toward which the verbal action is directed:

إِنْ بَعْضُهُمْ لَيَذْهَبُ إِلَى أَنَّهُمْ — Some of them even go to the extent of.... Hai. sir. 242,9

أَرَأَيْتَ إِلَى أَيِّ حَدٍّ أَصَابَكَ الْخَبَلُ Do you see how insane you have become! Hak. sheh. 58,2

فَلَمَّا أَرْتَفَعَ إِلَى قَامَةِ الرَّجُلِ — But when he reached a man's height.... Hai. sir. 125,16

وَلَكِنْ لَمْ تَطُبَّ هَذِهِ الْحَفِيطَةُ أَنْ اَسْتَحَالَتْ إِلَى حُزْنٍ صَاحِبٍ عَمِيقٍ	But it did not take long for this resentment to become a still, deep sad- ness. Hus. ayy. I, 18, 7
--	---

and also the point at which something is added:
"besides":

وَحَفِطَ إِلَى ذَلِكَ كُلِّهِ الْقُرْآنَ	Besides that, he memorized the Koran. Hus. ayy. I, 27, 9
--	--

It expresses a simple relationship equivalent to
the English "to," which may also be governed by a
noun:

خَيَّلَ إِلَيَّ أَنْ —	It seemed to me that.... Kam. (Zy.) 4, 38
الْمُسْلِمُونَ لَا يَقْتُلُونَ مَنْ أَحْسَنُوا إِلَى الْمُسْلِمِينَ	The Muslims did not kill anyone who was their benefactor. Hal. sir. 267, 6
هُوَ آمِنٌ مُطْمَئِنٌّ إِلَى جَهْلِي بِلُغَتِهِ	He was secure in and con- fident of my ignorance of his language. Maz. (Zy.) 1, 27
هِيَ أَحَبُّ الزُّهُورِ إِلَيَّ	They are my favorite flowers. Manf. mag. 24, 14
إِنَّكَ فِي حَاجَةٍ إِلَى الرَّاحَةِ	You need some rest. Hak. sheh. 60, 14
عَلَى حِينٍ أَنَّ كُلَّ وَاحِدٍ يَحْتَاجُ إِلَى الْآخِرِ	at a time when everybody needs neighbors. Sak. (Zy.) 13, 30
كَأَنَّ سَلْمَى وَطِفْلَهَا لَمْ يَكُونَا أَقْرَبَ النَّاسِ إِلَيَّ	as if Salma and her child were not closest of all to me. Gibr. II, 92, 11

B In many cases, the use of إِلَى can be under-
stood as a remnant of an old expression in which the
original meaning implying motion has faded:

أَنْ يَنْقَطِعَ إِلَيْهَا	to dedicate himself to her exclusively. Hus. 'ala. I,24,15
سَكَنْتُ إِلَى نَفْسِي	I calmed myself. Hak. ahl. 13,14
خَطَبَ إِلَيْهِ ابْنَتَهُ	He asked him for his daughter's hand. Hai. sir. 107,11
خَلَا صَبِيًّا إِلَى نَفْسِهِ فِي الْمَنْظَرَةِ	Our boy remained alone in the room. Hus. ayy. I,102,15
إِلَى جَانِبِ —	In comparison with...[at the side of...]. Hai. sir. 263,19
أَنَّ النَّاسَ قَبْلَ هَوْدِ الشَّرَائِعِ كَانَتْ تَحَاكُمُ إِلَى الْعَقْلِ	Before the appearance of laws, mankind judged according to common sense. Amin duh. III,48,9
C Frequently إِلَى governs an infinitive or a noun clause introduced by أَنْ (see Vol. III); in such cases, the preposition expresses the subordinated action as the intended aim; thus it is often equivalent to a final clause:	
دَعَاهُ إِلَى الْجُلُوسِ	He invited him to sit down. Mah. qah. 66,3
لَيْسَ لَهَا إِلَى الْخَلَاصِ مِنْهُ سَبِيلٌ	It is not possible for her to get rid of him. Q. Amin (Zy.) 5,25
دَعَا ابْنَهُ إِلَى الْإِقْتِرَابِ مِنَ الْفِرَاشِ	He beckoned his son nearer to the bed. Mah. qah. 38,20
أَدْعُوكُمْ — إِلَى إِعْلَانِ آرَائِكُمْ فِي الرَّأْيِ	I ask you...to express your opinions about women. Mah. qah. 7,15
وَرُبَّمَا اضْطُرَّتْ إِلَى أَنْ يَنْقَطِعَ إِلَيْهَا	and perhaps she forced him to dedicate himself to her exclusively. Hus. 'ala. I,24,15

§ 125 حَتَّى "TILL," "UNTIL," "UP TO"

حَتَّى not only expresses direction, as إِلَى primarily does (see page 290), but also contains the connotation of arrival at a terminus, hence the aim or goal of an action as having been reached. The local meaning seems to be no longer used.

Contrary to most prepositions, حَتَّى does not take suffixed pronouns (see page 255):

A The terminus is generally understood to be temporal:

يَبْظَلُونَ مُعَسَاءً حَتَّى الْمَوْتِ They remain in misery until death. Gibr. I, 165, 6

أَسَكَتَ يَا قَلْبِي حَتَّى الصَّبَاحِ Be silent, my heart, until morning comes. Gibr. III, 54, 16

مِنَ الصَّبَاحِ حَتَّى مَا بَعْدَ الْعِشَاءِ from morning until night. Mah. qah. 37, 22

حَتَّى مُنْتَصَفِ اللَّيْلِ until midnight. Mah. qah. 38, 1

أَقَامُوا بِهَا حَتَّى بُكْرَةِ الْفَجْرِ They remained there till early in the morning. Hai. sir. 429, 23

(For a discussion of حَتَّى introducing a verbal sentence, and for حَتَّى إِذَا, see Vol. III.)

B The adverbial meaning and function of حَتَّى, "also," "even," "too," is derived from its original meaning of "arrival at a terminus" and the inclusion of the terminus in the action.

In this function حَتَّى does not have a governing influence upon the following noun, which may be in any of the three grammatical cases, the case being determined by the noun's function in the sentence. The Arab grammarians say that حَتَّى is used here لِلْعَظْفِ, "for coordination."

In this type of adverbial function, حَتَّى may be used in one of the following ways:

a) أَنْتَ حَتَّى أَنْتَ "you, you too," "even you," as an emphatic repetition:

عَصْرُ أَنْتَ أَنْتَ حَتَّى أَنْتَ Imagine that you, even you, could....
تَسْتَطِيعُ أَنْ — Taq. (Zy.) 3,14

وَإِذَا بِعَيْنِي حَتَّى عَيْنِي تَفْرِقَانِ and suddenly even my eyes were full of tears.
Nu'. liq. 30,6

b) النَّاسُ حَتَّى أَنْتَ "all men, even you," as an emphatic apposition to "a whole through a part":

أَنَّ الْإِنْسَانَ يُظْلِمُهُ حَتَّى أَبِيهِ that everyone, even his father, was unjust to him.
Hus. ayy. I,38,7

لَا يَمْلِكُ مِنْ مَتَاعِ الدُّنْيَا شَيْئًا (who) does not own a thing on earth, not even gloves
حَتَّى قَفَّارًا فِي يَدِهِ for his hands.
Manf. sha'. 53,8

(هُوَ) أَذْكَى مِنْ كُلِّ مَنْ عَرَفْتُ he is the most intelligent person I have ever known,
فِي خِيَانِي حَتَّى أَنْتَ even more [intelligent] than you.
Manf. sha'. 149,1

c) حَتَّى أَنْتَ "even you," where the expression introduces a necessary part of the sentence:

حَتَّى أَنْتَ أَيْضًا تَرَانِي فِي Even you see me in the
بِرَاةِ نَفْسِكَ ! mirror of your soul!
Hak. sheh. 102,9

حَتَّى أَبُو بَكْرٍ — قَدْ بَقِيَ لَا Even Abu Bakr...knew only
يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيلًا a little about the matter.
Hai. sir. 210,9

It may also introduce a prepositional phrase:

لَعَلَّكَ شَغُولٌ حَتَّى مِنَ الْجُوعِ Are you so busy that you have forgotten your hunger?
Hak. ahl. 23,12

أَنَّ أَبَا الْعَلَاءِ كَانَ يَتَسْتَرُ فِي
أَكْلِهِ حَتَّى عَلَى خَادِيهِ

that Abu-l-'Ala used to
hide even from his servant
while eating.

Hus. ayy. I, 21, 4

لِذَلِكَ كُنَّا نَرَى حَتَّى فِي حُبِّنَا
حَقَارَةَ الْإِنْسَانِيَّةِ

For this reason we see the
baseness of humanity even
in our love.

Jabr. (Br.) 71, 5

In negative statements the negative particle is
not repeated before حَتَّى, "not even":

لَمْ يَكُنْ فِي بَطْنِكَ النَّاحِيَةِ مِنْ
الْجَبَلِ طَرِيقٌ حَتَّى لِلْعَرَبَاتِ

In this part of the moun-
tain, there were no roads,
not even for carts.

Raih. (Zy.) 23, 19

لَا يَعْرِفُ حَتَّى مِنْ أَيْنَ يَأْتِي
هَذَا الصَّوْتُ

He did not even know where
this voice came from.

Hus. ayy. II, 36, 17

إِنَّ هَؤُلَاءِ الشَّبَّانَ لَا يَخَافُونَ
حَتَّى بِرِيطَانِيَا وَأَمْرِيكََا

These young men are not
afraid, not even of England
or America.

Qud. (Br.) 54, 1

أَوَلَمْ يَعُدْ يَعُدْ حَتَّى الْعَبْدُ
الَّذِي — ؟

Not even the servant who...
has yet returned?

Hak. ahl. 84, 13

§ 126 ب "IN," "AT," "ON"

ب basically expresses the concept of rest in a
place. It has always been closely related to the local
meaning of فِي. The traditional distinction is as
follows⁵⁷:

ب is used to express the idea of closeness or
vicinity:

57. For more about the traditional distinction between ب
and فِي, see Wright, II, p. 156.

قَرْيَةٌ بِبَابِ الْقَاهِرَةِ a village at [close to, or hard by] the gate of el-Kahira.

while فِي is used for "within," "in the midst of" (see page 309).

When ب means "in," it is used to refer to larger geographical areas: بِالْمَدِينَةِ, "in Medina," بِبَحْرٍ, "in Cairo."

A In modern Arabic, however, ب and فِي are always interchangeably used unless the idea of "within" is to be emphasized; compare the following examples with those given for فِي (see page 309):

كُنْتُ بِالْمَدِينَةِ I was in the city.
Hak. ahl. 41,10

مَاتَ هَاشِمٌ بَعْدَ سِنِينَ مِنْ ذَلِكَ بَغْرَةَ Hashim died in Ghazza some years after this event.
Hai. sir. 98,10

وَهَلْ كَانَتْ بِفِلَسْطِينَ أَوْ بِالْحِجَازِ whether it was in Palestine or in Hijaz.
Hai. sir. 87,2

مُنْذُ هَذَا الْيَوْمِ رَأَيْتُ شَيْخَ الْمَوْتِ مُقِيمًا بِهَذَا الْبَيْتِ Since that day I have seen the specter of Death dwelling in this house.
Hus. 'ala. 1,31,6

وَقَفْتُ فِي مِنَ الدَّهْشَةِ مَا بِي I stood there somewhat perplexed and confused.
Nu'. liq. 69,6

غُرَّةُ الْمَحَامِلِ بِمَحْكَمَةِ الْإِسْتِنَافِ Advocates' Chamber of the Appellate Court.
Kam. (Zy.) 4,1

هَذَا كُلُّ مَا بِالْكَتَابِ مِنْ أَدَوَاتٍ That was all the furniture (which was) in the school.
Amin (Br.) 85,21

In order to express the idea of proximity, ب is generally used together with a word meaning "proximity," "vicinity," etc.:

جَلَسْتُ بِالْقَرَبِ مِنْهُ	I sat down near him. Nu'. liq. 13,7
أَمَّا الْجَالِسُونَ بِجَانِبِ ضَجْعِهِ فَيَسْمَعُونَ —	but those who sit by his bed, hear.... Gibr. I, 188, 17
يَفْتُونَ الْحَيَاةَ بِجَانِبِ الْمَوْقِدِ	They passed their lives by the fireplace. Gibr. I, 154, 4

It is also used with verbs expressing a motion, but only when the noun governed by the preposition indicates the place where the verbal action is completed. It is never used to express motion toward a place:

ثُمَّ لَا يَخْطُرُنْ لَكَ بَيَالٍ أَنْ —	Then don't think of.... Nu'. liq. 81, 12
حَدَقَتْ بِهِ رَاحِيلُ	Rachel looked at him. Gibr. I, 161, 17
دَارَ أَوْلَادُهُ بِهِ	His children surrounded him. Manf. mag. 101, 6
رَأَيْتُ جَمَاعَةً يُحِيطُونَ بِصَاحِبِي الشَّيْخِ	I saw a group around my friend, the old man. Maz. (Zy.) 10, 36
لَحِقَ بِهِ أَبُوهُ	His father joined him. Manf. mag. 61, 14

The original meaning of ب , expressing proximity, "at," "by" (German: *an* or *bei*; Latin: *juxta*, *apud*), can still be seen in its usage with the demonstrative adverb إِذَا (see Vol. III):

وَإِذَا بِأَرْبَعَةِ غُلَامٍ	Suddenly four boys appeared. 'Aww. (Br.) 16, 20
وَعَدَ هُنَيْهَةَ التَّفْتُ فَإِذَا بثَلَاثَةِ أَشْيَاحٍ	A short while later I turned around and there I saw three figures. Gibr. III, 71, 10
وَإِذَا بِذَلِكَ الشَّيْءِ حَجَلٌ كَبِيرٌ جَمِيلٌ	And lo, this thing was a big and beautiful partridge. Nu'. liq. 54, 3

فَإِذَا بِي أُجِدُّ نَفْسِي فِي صَدْرِ
الْمَائِدَةِ I soon found myself in
front of the table.
Hak. yaum. 48,9

It also follows the compound particle كَانَ , with
a meaning equivalent to a hypothetical إِنْ كَانَ ,
however, never has the emphatic effect of surprise that
إِنْ has, and seems to be used only with the pronoun
of the first person:

كَأَنِّي بِكَ تَقُولِينَ — As if you were saying....
Hak. sheh. 27,9

كَأَنِّي بِهِ يَتَحَدَّثُ عَنْ عَرْشِ
بَلْقِشِ as if I heard him talking
about Balqish's throne.
Hak. sul. 63,8

كَأَنِّي بِالْقَارِي يَقُولُ — As if I could hear the
reader saying....
Raih. mul. 215,15

أَلَيْسَ هَذَا هُوَ عَرْشُكَ؟ — "Isn't this your throne?"...
لَكَأَنِّي بِهِ "As if it were."
Hak. sul. 75,4

B From the local idea expressed by بِ , its use
with verbs meaning "to attach," "to place," "to con-
nect," "to do with" is derived⁵⁸:

58. Related to this is the use of بِ with intransitive
verbs and with transitive verbs that cannot take a direct
object because the object is already contained in the verbal
expression, e.g., رَحَّبَ , "to say marhaba."

قَوِيَ شَعْرُهُ بِأَنَّهُمَا مَنفَرَدَانِ He became very conscious that
they were alone. Mah. qah. 75,7

يَجُمَلُ بِنَا فِي هَذَا الْمَقَامِ At this point it seems proper
for us to mention....
أَنْ تَذَكَّرَ — Hai. sir. 39,14

أَقْسَمُ بِالْمَسِيحِ I swear by Christ. Hak. ahl. 43,4

رَحَّبَتْ بِالْحَاضِرِينَ She greeted the people who were
present. Mah. qah. 94,1

أَرِنَ لَهُمَا بِالدَّخُولِ He allowed them to enter.
Mah. qah. 73,16

لِعَظِيمِ ثِقَتِهِ بِي	for his great confidence in me. Nu'. liq. 22,8
تَلَا عَلَى الْمُؤْمِنِينَ بِهِ	He recited to his followers. Hai. sir. 40,10
مَنْ يُرِيدُ بِهِ شَرًّا —	Whoever wishes him evil.... Gibr. I,198,6
أَبَدَأْتَ بِتَأْلِيفِ كِتَابٍ؟	Have you started writing a book? Jabr. (Br.) 74,16
دَارَ بِوَجْهِهِ لِشِيرٍ إِلَى الْمَكَانِ	He turned his face to point out the place. Maz. (Zy.) 10,42
and also the idea "to come with," "to go with," as equivalent to the verbs "to bring," "to take":	
ذَهَبْتُ بِالْجَوْهَرَةِ إِلَى السُّوقِ	I brought the pearl to the market. Hak. sul. 84,10
قَدِمَ الشِّتَاءُ بِثُلُوجِهِ وَعَوَاصِفِهِ	Winter came with its snows and storms. Gibr. I,154,1
مَا جَاءَ بِهِ الْأَنْبِيَاءُ وَالرُّسُلُ	What the prophets and apostles brought. Hus. 'ala. II,71,12
مَنْ رَجُلٌ يَخْرُجُ بِنَا؟	Who will come with us? Hai. sir. 368,8
يَرْ بِي إِلَى أُمِّكَ	Take me to your mother. Gibr. I,81,15
مَا أَتَى بِكَ إِلَى هُنَا؟	What brings you here? Tai. (Br.) 131,20
(السَّاعَةُ) الَّتِي أَتَتْ بِخَلِيلٍ إِلَى عَلَى الْقَرْيَةِ	(The hour) that had brought Khalil to that village. Gibr. I,200,6
فَمَ بِنَا	Let us be off. Nu'. liq. 25,16

and also with interjectional imperatives related in meaning to the above:

هَلُمَّ بِنَا ۙ Come on! Hak. sheh. 24,14

هَلُّوْا بِنَا ۙ Come on! Hak. ahl. 70,1

هَيَّا بِنَا ۙ Come on, let's go!
Din (Br.) 60,22

Note the following elliptical constructions:

مَنْ لِي بِلِقَاءِ يَأْتِيهِ رَجُلٌ وَعَدِي؟ I wish I alone could fight
against one hundred people!
Manf. sha'. 73,5

نَحْنُ بِالتَّكْوِينِ وَاللَّهُ بِالتَّقْدِيرِ Man proposes but God dis-
poses. Nu'. kan. 22,18

مَنْ لِي بِأَنْ أَدْرِي؟ If I could only know!
Mah. zuq. 295,12

C Related to this is the instrumental idea, which has become so widely used with this preposition:

تَطْعَمُهُ بِيَدِهَا She fed him out of her hand.
Gibr. I,160,2

أَنَّ قُلُوبَنَا مَشْغُولًا بِغَيْرِ اللَّهِ that our hearts are occupied
with something other than
God. Hak. ahl. 22,11

قَدْ رَأَيْتُ بِرَأْيِي — Many times I have seen with
my own eyes....
Q. Amin (Zy.) 5,9

لَا أَدْرِي مَا هُوَ صَانِعٌ بِي I don't know what He will
do with me.
Manf. mag. 41,3

لَا تَزِجْ نَفْسَكَ بِالْكَلَامِ Do not burden yourself with
speech. Gibr. I,159,13

أَنْتَ إِنَّمَا تَلْعَبُ بِي You are just playing with
me. Hak. sheh. 106,14

لَا تَفَكِّرُ إِلَّا بِعَقْلِهِ وَلَا تَنْظُرُ إِلَّا
بِعَيْنِهِ وَلَا تَسْمَعُ إِلَّا بِأُذُنِهِ وَلَا
تُرِيدُ إِلَّا بِإِرَادَتِهِ

She thinks only with his
mind and sees only with
his eyes and hears only
with his ears and wants
only with his will.

Q. Amin (Zy.) 5,32

كَانَتْ الْحَجَرَةُ مُؤَثَّةً بِفِرَاشٍ
صَغِيرٍ

The room was furnished with
a small bed.

Mah. qah. 11,16

The preposition **بِ** is used to introduce expressions
of emphatic identification:

وَالَّذِي لَا يَهْرَبُ بِنَفْسِهِ يَهْرَبُ
أَمْوَالَهُ إِلَى الْخَارِجِ

and whoever did not flee
himself, sent his money
abroad. Qud. (Br.) 53,16

حَتَّى خَبِرْتُ ذَلِكَ بِنَفْسِي

until I experienced that
myself. Taq. (Zy.) 3,19

إِنَّهُ السِّحْرُ بِعَيْنِهِ

That is indeed magic.
Nu'. liq. 76,14

فِي ظِلِّ اللَّيْلِ بِالذَّاتِ

on that very night.
Idr. (Br.) 82,8

كَعُنْصُرٍ سَتَقِلَّ قَائِمٍ بِذَاتِهِ

as a free and independent
element.

Mand. (Br.) 4,18

As a modality of the instrumental idea, **بِ** may
introduce the agent in passive constructions (see
Vol. I, § 16):

لَكِنِّي كُنْتُ مَقْدُودًا بِالْكِتَابِ

But I was directed by the
book. Maz. (Zy.) 1,22

فِي بَيْتٍ حَقِيرٍ مُحَاطٍ بِالزُّهُورِ
وَالْأَشْجَارِ

in a humble house surrounded
by flowers and trees.

Gibr. I, 112,1

D The use of the preposition **بِ** to introduce the
direct object of a verb gives the idea of a less im-
mediate relationship:

قَدْ سَمِعْتُمْ بِأَنَّ اللَّهَ قَالَ — You have heard how the Lord said.... Gibr. I,190,12

أَلَمْ يَكُونُوا جَمِيعًا يَتَحَدَّثُونَ بِمَوَدِّهِ؟ Weren't all of them talking of his return? Hus. ayy. I,68,8

بَعْدَ إِذِ عَلِمُوا بِهَجْرِهِ مِنْ مَكَّةَ after that they knew about his departure from Mecca. Hai. sir. 217,8

تَقُولُ النَّسَبِيَّةُ بِالتَّثْلِيثِ وَأَنَّ — Christianity professes the doctrine of the Trinity and that.... Hai. sir. 7,17

It is also found with nouns derived from verbs:

إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ I know you better than you know yourself. Hak. sheh. 91,14

اتَّصَلْتُ مَعْرِفَتِي بِهِ إِلَى وَفَاةٍ I knew him until his death. Musa. (Zy.) 29,1

E As a part of the instrumental idea used in a figurative meaning, ب may introduce a modality: "how the action is accomplished":

قَالَ بِكُلِّ أَدَبٍ — he said with all politeness.... Taq. (Zy.) 3,40

أَجَابَ الْأَثَرِيُّ الْفَرَنْسِيَّ بِإِيمَانٍ وَقُوَّةٍ The French archaeologist answered with conviction and finality. Hak. (Zy.) 11,16

يُحَرِّثُهَا بِالتَّكْرِيمِ وَالْمَوَاسَّةِ He clothes her with generosity and kindness. Gibr. I,107,8

قَالَ بِلِسَانٍ ثَقِيلٍ He spoke with a muffled voice. Mah. qah. 38,21

أَجَابَ زَوْجُهَا بِصَوْتٍ هَادٍ وَحَنِينٍ Her husband replied with a quiet and sad voice. Hus. 'ala. I,8,6

تَعِيشُ بِأَلَا جِتْهَارِ وَالْعَمَلِ She lived by her labor and
toil. Gibr. I, 156, 5

Hence, بِ introduces expressions of modal (adverbial) value:

قَالَتْ بِسُرْعَةٍ — She said quickly....
Gibr. I, 157, 2

قَالَتْ بِصِرَاحَةٍ — She said distinctly....
Mah. qah. 17, 22

وَالِدَتِي بِخَيْرٍ My mother is well.
Mah. qah. 55, 17

سَنَةً بِطُولِهَا a whole year.
Taq. (Zy.) 3, 14

كَانَتْ تَتَجَمَّعُهَا فَوْقَ مَا كُنْتُ أَتَصَوَّرُ بِكثيرٍ Its interior was much larger
than I had imagined.
Nu'. liq. 62, 16

بِالْجُمْلَةِ in short. Djir. tar. II, 19, 9

أَنْتَ بِالطَّبَعِ تَسْتَعْرِبُ — You will naturally find
strange.... Gibr. III, 105, 14

بِ may also introduce the reason for the action:

وَعَدْتُهُ بِذَلِكَ I invited him for this.
Manf. mag. 15, 1

ذَلِكَ بِأَنَّ — That is because....
Amin duh. II, 1, 8

فَهِىَ بِذَلِكَ لَا تَعُدُّ إِنْسَانًا سَتَقْلًا For she, because of that,
cannot be considered a free
human being.
Q. Amin (Zy.) 5, 34

أَبٌ يَبْكِي فَرَحًا بِرُؤْيَا أَوْلَادِهِ A father cries tears of joy
at seeing his sons before
him. Manf. mag. 101, 15

An instrumental idea is also expressed by the
price with the preposition "for": "to buy for," "to
sell for":

اِشْتَرَيْتُ الْكِتَابَ بِثَمَنٍ غَالٍ	I bought the book at a high price. Maz. (Zy.) 1,4
بِعَثَا بِخَمْسِيَّةٍ دِينَارٍ ذَهَبًا	I sold it for 500 golden dinars. Hak. sul. 95,2
يَشْتَرِي الْوَاحِدَ بِقُرْشٍ وَنِصْفٍ وَيَبِيعُهَا بِقُرْشَيْنِ وَنِصْفٍ	He bought [them] for one and one half piasters apiece and sold [them] for two and a half. 'Aww. (Br.) 13,7
لِأَنَّهُ بَاعَ سَيِّدَهُ بِالْفِضَّةِ	because he sold his Master for silver. Gibr. I,191,3
تَقْدَرُ حَاصِلَاتُهُ بِالْأُوفِ الدَّنَائِرِ	The income from its produce is reckoned in thousands of dinars. Gibr. I,155,20

F The local idea expressed by the preposition بِ may be applied to time:

مَاذَا حَصَلَ بِالْأَمْسِ؟	What happened yesterday? Hus. ayy. I,41,11
يَسِيرُ اللَّيْلَ وَيَسْتَخْفِي بِالنَّهَارِ	He traveled at night and hid during the day. Hal. sir. 217,13

and to measurement in temporal determination:

قَبْلَ أَنْ يَفُودَ بِشَهْرٍ	a month before he would come. Hus. ayy. I,68,8
الظُّهْرُ هُوَ الظُّهْرُ لَا قَبْلَهُ بِثَلَاثِينَ دَقِيقَةً وَلَا بِدَقِيقَةٍ وَاحِدَةٍ	Midday is midday, not thirty minutes nor even a minute before. Taq. (Zy.) 3,43
الَّذِي كَانَ أَكْبَرَ مِنْهُ بِعَشْرِ سَنَوَاتٍ	who was ten years his senior. Nu'. liq. 46,6
وَقَدْ مَاتَ عَنْهَا قَبْلَ زَوَاجِ مُحَمَّدٍ بِسَبْعَةِ أَشْهُرٍ	He had died seven months before her marriage to Mohammed. Hal. sir. 285,21

and also to measurement in indefinite temporal expressions:

قَبْلَ هَذَا الْيَوْمِ بِأَيَّامٍ	some days before. Hus. ayy. I, 33, 13
بَعْدَ أَنْ أَرْسَلْتُ الْمَقَالَ الْأَوَّلَ بِبَعْضَةِ أَيَّامٍ	some days after I had sent the first article. Kam. (Zy.) 4, 37
بَعْدَئِذٍ بِقَلِيلٍ	some time afterward. Hak. ahl. 32, 1
فِي الْعَصْرِ الْعَبَّاسِيِّ وَقَبْلَهُ بِقَلِيلٍ	in the Abbasid period and shortly before. Amin duh. II, 106, 3

G In a nominal sentence, ب often introduces the predicate after the negative particles لَا and لَيْسَ and also sometimes after وَلَا (see Vol. I, §33):

زَمًا لَيْسَ بِالْقَصِيرِ	not a short while. 'Aqq. (Zy.) 15, 6
مَا أَنَا بِحَالِمٍ	I am not dreaming. Manf. mag. 47, 3
مَا أَنَا بِصَنِيعَةِ أَحَدٍ	I am nobody's protege. Manf. sha'. 45, 15
لَسْتُ بِشَارِبٍ وَلَا بِسَجُونٍ	I am neither drunk nor mad. Hak. ahl. 69, 1

With the negative adverb لَا placed between the preposition and the noun governed by the preposition, ب has developed into the prepositional compound بِلا "without":

كَانَ جَسَدًا بِلا قَلْبٍ وَمَادَةٍ بِلا رُوحٍ	He was a body without heart and an instrument without a spirit. Hak. sheh. 35, 2
لَيْثٌ بِلا حَرَكٍ	He remained motionless. Mah. qah. 36, 20
إِنَّ النِّسَاءَ لَا يَعْشَنَ بِلا حُبٍ	Women cannot live without love. Mah. qah. 135, 8
بِلا مُعَلِّمٍ	without a teacher. Maz. (Zy.) 1, 1

This prepositional compound is sometimes used with suffixed pronouns:

حَبِيبَتِي أَحْتَرَقَ قَلْبِي بِلَاكِ
My Beloved! My heart aches
without you!
Nu'. kan. 56,6

§ 127 فِي "IN"

A فِي indicates the act of staying "in," "within," "inside," a place.⁵⁹ It introduces the location in which the verbal action is completed:

أَقَامَ فِي الْقَاهِرَةِ أُسْبُوعَيْنِ
He spent two weeks in
Cairo. Hus. ayy. II,3,1

إِنْتَظَرَ هُوَ فِي بَطْنِهِ
He waited at its bottom.
Hai. sir. 283,13

إِنَّ فِي السَّمَاءِ رَبًّا
There is a Lord in heaven.
Hak. sul. 85,5

يَقْرَأُ فِي كِتَابٍ
reading in a book.
Manf. mag. 46,6

وَجَدَا نَفْسَيْهِمَا فِي حَجْرَةٍ
صَغِيرَةٍ سَطَطِيلَةٍ
They found themselves in
a small, oblong room.
Mah. qah. 74,19

فِي أُورُشَلِيمَ
in Jerusalem.
Hak. sul. 39,11

كَانَ يَقْضِي فِي الْبَيْتِ قَصْدَ
الشِّتَاءِ
He used to spend the win-
ter in the house.
Hus. ayy. I,26,18

فِي مَنَزِلٍ مِنْ تِلْكَ الْمَنَازِلِ
in one of those buildings.
Manf. (Zy.) 30,9

59. On the origin of this preposition as a short form of the prepositional compound — فِي — , "in the mouth of," hence, "in the midst of," see Brock., Grund., p. 371.

كَانَتْ تَرْفُلُ فِي ثَوْبٍ مِنَ الْحَرِيرِ She strutted about in a
 الأبيس white silken dress.
 Mah. qah. 99,1

The meaning of motion into a place has been derived from the above mentioned idea of rest in a place:

يَتَنَاوَلُ مِنْهُ لُقْمَةً يَدْسُهَا فِي فَمِهِ taking from it a small
 morsel which he put into
 his mouth. Tai. (Zy.) 34,3

وَجَعَلَ فِيهَا سِرْبًا مِنْ خَشَبٍ He brought a wooden bed
 into it. Manf. mag. 85,15

مَا خَرَجَ مِنْ يَدِي دَخَلَ فِي
 حَوْزَةِ الشَّيْطَانِ Whatever leaves my hand
 goes into the Devil's
 possession. Hak. sheh. 6,6

اَللّٰهُمَّ اَلْقِ نُورَكَ فِي صَدْرِ النَّاسِ! O God! Send your light
 into man's heart!
 Hak. (Br.) 43,6

خَرَجْتُ أَمْسَ فِي الْحَقُولِ Yesterday I went out into
 the fields. Gibr. II,103,7

A modality of the preposition's meaning "in," "in the midst of," can be found in the notion of "among" and "with" with plural and collective nouns:

أَبُو بَكْرٍ يَنْهَضُ فِي النَّاسِ Abu Bakr stands up among
 صَائِحًا the people saying....
 Hak. (Br.) 43,12

وَلَا أَنْ يَهْدِيَ بِالنَّاسِ وَفِيهِمُ nor that he lead the prayer
 الشُّعْخُ when there are sheikhs
 among the people.
 Hus. ayy. I,82,14

فَرَّقَهَا أَلْمَهْدِي فِي النَّاسِ Al-Mahdi distributed them
 among the people.
 Amin duh. I,111,4

and also with its reflexive usage:

قُلْتُ فِي نَفْسِي I told myself.
 Manf. mag. 101,12

B Applied to time, في expresses the temporal extension in which or during which the action takes place:

- وَأَنَّ الْعَوَاطِفَ يَضْطَرُّ فِيهِ
أَضْطَرَّامًا and that emotions then are
completely upset.
Manf. mag. 5,15
- كَانَ الطَّقْسُ فِي هَذَا الْأَسْبُوعِ
جَمِيلًا The weather this week was
beautiful. Sak. (Zy.) 13,1
- الْمَرْأَةُ شَرِيكَ الرَّجُلِ فِي حَيَاتِهِ
جَمِيلًا Woman is man's companion
during his life.
Mah. qah. 8,3
- الْعَرَبُ فِي جَاهِلِيَّتِهِمُ the Arabs during the pre-
Islamic times.
Amin duh. II,4,22
- الْحَيَاةُ الْاجْتِمَاعِيَّةُ فِي الْعَصْرِ
الْعَبَّاسِيِّ الْأَوَّلِ social life during the
first Abbasid period.
Amin duh. I,1,2
- also the period of time or the specific moment in
which the action occurs:
- سَأُنْتَهِي فِي مَآيُو I shall finish in May.
Mah. qah. 58,9
- فِي كُلِّ يَوْمٍ every day. 'Aww. (Br.) 63,2
- فِي الْيَوْمِ التَّالِيِ on the following day.
Tai. (Br.) 123,23
- فِي صَبَاحِ الْيَوْمِ الْمَعْدُودِ إِلَى
لِلْمُتَوَلِّ فِي حَضْرَةِ الْمَلِكِ on the morning appointed
to me to appear before
the king. Taq. (Zy.) 3,21
- أَلَيْقُ أَنْ يَقْرَعَ أَبْوَابَ الْبُيُوتِ
فِي ذَلِكَ الْوَقْتِ الْبَاكِرِ؟ Is it proper to knock at
doors at such an early hour?
Tai. (Br.) 129,16
- فِي هَذِهِ اللَّحْظَةِ دَخَلَ الْقَاعَ
رَجُلٌ قَصِيرٌ At that moment a short man
entered the hall.
Manf. sha'. 23,16

فِي هَذِهِ اللَّحْظَةِ بَرَزَ مِنَ الْمَسْجِدِ رَجُلٌ	At this moment a man came out of the mosque. Tai. (Br.) 132,11
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Thus, it is used in adverbial temporal determinations:

فِي اللَّيْلِ	at night. Maz. (Zy.) 10,11
عُدْ إِلَيَّ فِي الْمَسَاءِ	Come back to me tonight. Nu'. liq. 96,5
فِي لَيْلَةٍ مِنَ اللَّيَالِي	one night. Manf. (Zy.) 30,7
أَنْ أَذْهَبَ فِي الصَّبَاحِ إِلَى بَعْضِ الْقُرَى وَأَرْجِعَ فِي الْمَسَاءِ إِلَى بَيْتِي	To go to some villages in the morning and return to my house in the evening. Sak. (Zy.) 13,1

C Figuratively understood, *في* can introduce the situation—state or condition—in which the subject exists at the time of the action:

نَحْنُ لَسْنَا فِي حَاجَةٍ إِلَى ذَلِكَ	We have no need of such things. Hus. 'ala. II,40,5
الْمُوسِيقَى رَفِيقَةُ الرَّاعِي فِي وَعْدَتِهِ	Music is the companion of the shepherd in his loneliness. Gibr. I,51,11
أَفِي شُغْلٍ عَنَّا هُوَ حَقًّا؟	Is he really too busy to pay attention to us? Tai. (Zy.) 9,11
إِنَّكَ فِي حَاجَةٍ إِلَى الرَّاحَةِ	You need rest. Hak. sheh. 60,14

and also the action in which the subject is involved:

وَهُمْ فِي الْحَدِيثِ	while they were talking. Hus. 'ala. I,35,13
أَخَذَ فِي تَغْيِيرِ مَلَابِسِهِ	He began to change his clothes. Mah. qah. 11,16
أَنَّ أَبَا الْعَلَاءِ كَانَ يَتَسَتَّرُ فِي أَكْلِهِ حَتَّى عَلَى خَادِمِهِ	that Abu-l-'Ala used to hide even from his servant while eating. Hus. ayy. I,21,4

Hence في is used to introduce adverbial modal specifications:

- قَالَ لَهُ فِي صَوْتٍ رَفِيقٍ غَرِيبٍ He spoke to him with a mild strange voice.
Hus. 'ala. I,3,4
- ثُمَّ يَتَسَمَّى لِي فِي أَدَبٍ وَنَظَرٍ
إِلَيَّ فِي حَنَانٍ Then he smiled at me politely and looked at me affectionately.
Qud. (Br.) 50,4
- غَالِيًا (مُطَرِّقًا فِي خَوْفٍ) Ghalias (bowing his head in fear). Hak. ahl. 83,4
- تَلَفَّتْ إِلَيْهِ فِي قُوَّةٍ وَتَقُولُ فِي
لَهْجَةٍ قَاطِعَةٍ — She turns to him vehemently and says in a sharp voice.... Hak. ahl. 11,9,8
- (أَنْ) يَعْلِمَهُ أَبِيهِ فِي هَذِهِ حَزِينٍ (that) his father taught him with sad calm.
Hus. ayy. I,20,10

D The original meaning of "in" figuratively understood develops into the notion of "on," "about," and is therefore used to introduce the subject matter on or about which the verbal action focuses:

- بَدَأْتُ أَفَكِّرُ فِي الْإِنْتِحَارِ I began to think about suicide. Qud. (Br.) 49,8
- مَاذَا تَقُولُ الْآنَ فِي هَذَا؟ What do you say now about this? Hak. (Br.) 44,3
- أَدْعُوكُمْ — إِلَيَّ إِعْلَانِ آرَائِكُمْ
فِي الْمَرْأَةِ I beg you...to express your opinion about women.
Mah. qah. 7,15
- مَا خَلَفَ كِتَابُ الْعَرَبِ وَالْكِتَابُ
الْمُسْلِمُونَ فِي الطِّبِّ وَالْفَلَكِ
وَالْكِيمْيَا وَغَيْرِهَا مِنَ الْعُلُومِ what Arabic and Moslem authors left behind on medicine, astronomy, chemistry, other sciences.
Hai. sir. 39,19
- مَهْمَا قِيلَ فِي ابْنِ سَعْدٍ — No matter what is said about Ibn Sa'ud....
Rah. mul. 58,1

- كَقَوْلِهِ فِي النِّسَاءِ
as he said about women.
Raf. wah. III,22,12
- نَحْنُ لَا نَتَكَلَّمُ فِي السِّيَاسَةِ
أَمَانَهُمْ
We never talk about politics in front of them.
Raih. mul. 203,23
- كَانَ دَرَسَ صَاحِبِهِ فِي أَصُولِ الْفِقْهِ
His friend's lesson dealt with the principles of the
Fiqh. Hus. ayy. II,19,15
- E *في* is frequently used governing the indefinite relative pronoun *مَا* (see Vol. III). The meaning of the compound depends upon the function of *مَا* in the sentence following it:
- فِيمَا هُوَ عَلَى هَذِهِ الْحَالِ
while he was in this situation.
Tai. (Zy.) 34,4
- نَظَرَ الشَّابُّ فِيمَا حَوْلَهُ
The young man looked around.
Mah. qah. 65,19
- رُبَّمَا لَا يَقَعُ شَيْءٌ مِنْ ذَلِكَ
فِيمَا بَعْدُ
Perhaps none of this will ever happen.
Manf. mag. 3,17
- كَانَتْ مَعِيَ أُمْسٌ فِيمَا أَذْكُرُ
دَرَاهِمَ مِنَ الْفِضَّةِ
Yesterday I had, as I recall, some silver dinars.
Hak. ahl. 24,2
- قَدْ كَانَتْ بِلَادُ الْعَرَبِ فِيمَا بَوَى
الْيَمَنِ مَجْهُولَةً بِالْفِعْلِ مِنْ أَهْلِ
تِلْكَ الْعَصْرِ الْقَدِيمَةِ
the Arabic nations, with the exception of Yemen, were actually unknown to the people of those ancient periods.
Hai. sir. 72,7
- إِنَّكَ قَدْ أَحْسَنْتَ إِلَيَّ فِيمَا مَضَى
You treated me well in the past.
Manf. mag. 65,14
- لَقَدْ أَحْسَنْتَ فِيمَا فَعَلْتَ
What you did was right.
Manf. mag. 89,11
- ثُمَّ لَمْ يَلَيْكَ أَنْ نَسِيَ هَذَا كُلَّهُ
فِيمَا نَسِيَ مِنَ الْأَشْيَاءِ
But he soon forgot all this, along with some other things.
Hus. ayy. I,38,12

قَالَ فِيهَا بَيْنَهُ وَبَيْنَ نَفْسِهِ — He said to himself....
Hai. sir. 184,1

§ 128 مَعَ "WITH"

A مَعَ expresses connection and togetherness, and has preserved its fundamental meaning, which is the one most usually found:

لَا مِنْ الْأَدَبِ أَنْ يَجْلِسَ
النِّسَاءُ مَعَ الرِّجَالِ It is not good manners for
Q. Amin (Zy.) 5,7 women to sit with men.

أَخْرَجَتِ الْقَهْوَةَ فَشَرِبَهَا سَيِّدُنَا
مَعَ الشَّيْخِ Coffee was brought and
Hus. ayy. I,35,12 the schoolteacher drank
it with the sheikh.

لَمْ يَبْقَ مَعَهُ إِلَّا تَفْرَدُونَ
الْعَشْرَةَ Only a group of less than
Hai. sir. 297,3 ten remained with him.

إِبقِ مَعِيَ Stay with me.
Manf. sha'. 23,6

كُلُّنَا نَذْهَبُ مَعَكَ We shall all go with you.
Manf. sha'. 75,2

أَتَصْطَحِبُّنِ أَسِيرَكَ مَعَكَ؟ Will you take your prisoner
Hak. sul. 49,7 along with you?

Hence, it may express the idea of mutual help or complicity:

أَنْ يَتَأَمَّرَ أَسِيرُكَ عَلَيْكَ مَعَ
ذَلِكَ أَلَيْكَ الْهَائِلُ؟ that your prisoner might
Hak. sul. 49,14 plot against you with this
dreadful king?

(كَانَ يُحِبُّ) الْإِسْتِرَاكَ مَعَ
الْمَوْزَنِ فِي التَّسْلِيمِ (He loved) to take part
Hus. ayy. I,56,6 in the taslīm with the
muezzin.

and also a more simple relationship, "with":

فِيمَا أَنْفَقْتُ مَعَكَ مِنْ وَقْتٍ	for the time I have wasted with you. Hus. ayy. I,41,15
إِشْدَدَتْ مَعَ الطَّرِيقِ	[which] stretched out along the road. Mah. qah. 5,6
وَكَانَتْ لَهُ مَعَ سَيِّدِنَا قِصَّةٌ كَقِصَّةِ مَعَ أَبِيهِ	and he experienced the same thing with the schoolteacher as he had with her father. Hus. ayy. I,41,14
(لِ) يَتَقَلَّمُ مَعَ هَذِهِ الدُّنْيَا الْجَدِيدَةِ	to become "acclimated" to this new world. Kam. (Zy.) 4,13

and the idea of possession:

هَلْ مَعَكَ نَقُودٌ؟	Do you have any money with you? Hak. ahl. 23,16
أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟	Do you have much of this? Hak. ahl. 35,2
كَانُوا قَدْ بَرَحُوا بِخُرٍّ وَلَيْسَ مَعَهُمْ مِنَ النِّقَدِ إِلَّا قَلِيلٌ	They had left Egypt with only a little money. 'Aqq. (Zy.) 15,21

B It can also be figuratively applied to time:

حَتَّى اسْتَيْقَظْتُ مَعَ الصَّبَاحِ	until I awake in the morning. Manf. mag. 56,15
رَاحَ عِنْدَ الْحَلِيبِ مَعَ الْمَسَاءِ إِلَى أَهْلِهِ	In the evening 'Abdu l-Muttalib went back to his family. Hus. 'ala. I,16,17
لَيْسَ مِنْ رَأْيٍ أَنْ تَعُودَ لِتَأْتِيَ مَعَ الصَّبَاحِ	There was no reason for her to go back only to return the next morning. Hak. yaum. 41,8
انْصَرَفَ عَلَى أَنْ يَعُودَ مَعَ الصُّبْحِ	He departed saying he would come back in the morning. Hus. ayy. I,130,12

تَفَرَّقَ عَنْهُ أَصْدِقَاؤُهُ مَعَ الصَّيْفِ
With the coming of summer,
his friends departed.
Hus. ayy. II,61,1

يَأْتِي الْخَدِيمُ مَعَ اللَّيْلِ
In the evening the servant
arrived.
Hus. ayy. II,181,5

C مَعَ may introduce modal specifications:

مَعَ الْأَسَفِ
unfortunately.
Sa'. (Zy.) 6,42

يَسْتَمِعُ لَهُمُ النَّاسُ مَعَ شَيْءٍ
مِنْ الْإِكْبَارِ مُؤَثِّرٍ جَدًّا
The people would listen
to them with touching and
charming admiration.
Hus. ayy. I,79,9

D At times, it has the idea of addition, "with,"
"besides":

وَمَعَ نَضِيِّ الزَّمَنِ وَضَعْفِ الْخِلَافَةِ
قَطَعُوا هَذِهِ الصِّلَةَ أَيْضًا
But with the passage of
time and the weakening of
the Caliphate, this tie
was also cut.
Amin zuh. I,92,3

وَعَلَيْكَ مَعَ هَذَا كَلِّهِ أَنْ تَكُونَ
يَدِي الْيَمْنَى
And it is your duty, be-
sides that, to be my right
hand. Hus. ayy. I,49,5

The concept of "togetherness" may establish a
logical opposition of ideas; in such cases مَعَ has the
meaning of an adversative particle, "although," "in
spite of":

لَسْتُ مَعَ ذَلِكَ أَحْسِنِي —
In spite of this, I do not
think that I....
Hai. sir. 21,18

مَعَ ذَلِكَ وَ —
in spite of this....
Hus. ayy. I,145,13

وَلَكِنْ أَثَرُهُنَّ مَعَ ذَلِكَ ضَعِيفٌ
But their influence, in
spite of this, is very
small. Sa'. (Zy.) 16,37

مَعَ مَا أَهْتَلُهُ فِي هَذِهِ اللَّحَظَاتِ
مِنْ تَسْؤَلِيَّاتٍ جَسَامِ

despite the great responsibilities I carry at this time. al-Raf. (Zy.) 19,18

مَعَ frequently introduces a noun clause which always has this adversative meaning (see Vol. III):

وَمَعَ أَنَّ بَعْضَ السَّاسَةِ فِي بَصْرَ
قَدْ عَثُوا بِهَا —

and although some politicians in Egypt have violated it.... Musa (Zy.) 2,26

وَمَعَ أَنَّ الصَّبِيَّ كَانَ كَلِمًا بِإِحْصَاءِ
الدَّرَجِ كَلِمًا — (لَمْ يَحْطُرْ لَهُ قَطُّ
أَنْ يُحْصِيَ دَرَجَ هَذَا السَّلَمِ)

and although he was very fond of counting the steps of a stairway whenever... (he never counted the steps of this stairway). Hus. ayy. II,5,9

§ 129 عِنْدَ "BESIDE," "NEAR," "BY"

A Originally and basically عِنْدَ expresses a local concept, i.e., something that is near, close by:

أَقَامَ عِنْدَهَا يَوْمًا وَلَيْلَةً

He stayed with her a day and a night. Hus. 'ala. I,29,7

فِي الصَّبَاحِ حِينَ يَأْتِي لِيَمْلَأَ
صَنْدُوقَهُ يَمْكُثُ عِنْدَهُ سَاعَةً

In the morning, when he came to fill up his box, he would stay with him for an hour. 'Aww. (Br.) 15,28

كَانَتْ جَالِسَةً عِنْدَ رَأْسِ السَّرِيرِ

She was sitting at the head of her bed. Nu'. liq. 36,7

It is also used expressing a metaphorical approach:

الْخُزُولُ عِنْدَ رَغْبَةِ الشَّعْبِ

complying with the wish of the people. al-Raf. (Zy.) 19,34

Hence, something that one has with oneself as his actual and present possession:

إِنَّهُمْ لَا يَعْلَمُونَ مَا عِنْدَهُمْ مِنْ
كُنُوزٍ

They do not know the
treasures they have.
Hak. (Zy.) 11,46

إِنَّمَا عِنْدِي أَغْرَبُ مِنْهَا بِكَتِيرٍ

I have with me something
much stranger than that.
Nu'. kan. 87,13

أَنْ يُخْرِجَ لَهُ مَا عِنْدَهُ مِنَ الْهَالِ

to give him the money he
had. Tal. (Br.) 124,17

or as simple, general possession:

لَمْ يَكُنْ عِنْدَنَا رَادِيُو وَلَا سِينَمَا
وَلَا تَعْمِيلٌ وَلَا سُفُورٌ وَلَا مُوسِيقَى
وَلَا رَقَصٌ كَالَّذِي لَكُمْ فِي زَمَانِكُمْ

We had no radios or cine-
mas or plays or any un-
veiling of women or mu-
sic or dancing as you have
in your day.
Amin (Zy.) 7,6

عِنْدَنَا فِي بَصَرَ طَبَقَةٍ مِنَ الْأَدَبَاءِ —

We have, in Egypt, a class
of writers....
Musa adab. 4,15

Hence, also, the expression of one's opinion or
personal appreciation:

مَا كَانَ غَيْرَ طَبِيعِيٍّ عِنْدَكَ قَدْ
يَكُونُ طَبِيعِيًّا عِنْدَ غَيْرِكَ
هُمْ أَهْلُ الرَّأْيِ عِنْدَهُمْ

What is not natural to you
may be quite natural to
others. Nu'. liq. 78,12

For them, they are the
people whose opinion
counts. Q. Amin (Zy.) 5,14

الرَّاجِحُ عِنْدِي أَنْ —

In my opinion it is most
probable that....
Hai. sir. 245,11

عِنْدَنَا أَنْ —

It is our opinion that....
Hai. sir. 12,3

فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ

In her, it was the most
precious gift.
Nu'. liq. 29,3

كُلُّ ذَلِكَ لَا قِيَمَةَ لَهُ عِنْدِي All this is worthless to me. Manf. mag. 5,1

B Used with nouns of temporal meaning, **عِنْدَ** generally has the same idea of proximity, "at":

اَسْتَدْعَانِي عِنْدَ غُرُوبِ الشَّمْسِ He had me brought before him at sunset. Gibr. I, 167, 16

نَقَّاسَةً عِنْدَ اللَّيْلِ We divided it in the evenings. Gibr. I, 136, 18

(الشَّمْسِ) عِنْدَ طُلُوعِهَا (The sun) when it rises. Manf. mag. 10, 16

and hence also with other nouns of similar meaning:

أَنَّ مَرَّكَ الْبَلَدُ هُنَا عِنْدَ عَوْدَتِهِ that the king sees you here when he returns. Hak. sheh. 32, 2

يَعُودُ بَعْضُهُمْ بَعْضًا عِنْدَ الْوَرَضِ They used to call on each other at times of sickness. Amin (Zy.) 26, 13

أَوَّلُ مَا يَدْهَشُ الْغَرِيبَ عِنْدَ وُصُولِهِ إِلَى الْبَحْرَيْنِ — The first thing that surprises a stranger on his arrival in Bahren.... Raih. mul. 198, 23

عِنْدَ ذَلِكَ عَزَفَتْ مُوسِيقَى الْمَقْهَى At that moment, the music began to play in the coffeehouse. Jabr. (Br.) 75, 16

With the adverbial relative **عِنْدَمَا**, it introduces a noun clause with a temporal meaning (see Vol. III):

عِنْدَمَا سَمِعُوا نِدَاءَ وَطَنِهِمْ when they hear the call of their fatherland. Manf. sha'. 209, 16

كُنْتُ فِي الثَّائِنَةِ عَشْرٍ مِنْ عُمرِي I was eighteen years of age when destiny led me to Rashid. Gibr. I, 113, 4

Governing the adverbial demonstrative **عِنْدَ** , **إِذَا** functions as a temporal adverb, "then":

عِنْدَئِذٍ then, at that moment.
Hak. ahl. 171,12

§ 130 عَلَى "OVER," "UPON," "ON"

عَلَى still has a clear connection with the Arabic root **عَلَا** , "to be high," "to rise."

A Hence its original (and still very frequent) local meaning is "to be on," "over":

وَقَفْتُ عَلَى عَتَبَتِهِ I stood on its threshold.
Maz. (Zy.) 10,3

عَلَى قِمَمِ الْجِبَالِ أَنْوَارٌ ساطِعَةٌ On the top of the mountains there are radiant lights.
Sak. (Zy.) 13,6

وَقَدْ حَمَلْنَ عَلَى رُؤُوسِهِنَّ مَا جَمَعْنَهُ مِنْ فَوَاكِهٍ carrying on their heads the fruits they had gathered. Sak. (Zy.) 13,8

وَقَفَ الْأَعْرَجُ عَلَى رِجْلِهِ الصَّحِيحَةِ The lame boy stood on his healthy foot.
'Aww. (Br.) 13,26

وَحَمَلَتْ عَلَى كَتِفَيْ فُقِيرَيْنِ carried on the shoulders of two poor people.
Gibr. I,88,1

كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ We used to sleep on the floor. Jabr. (Br.) 71,25

It is also used with verbs expressing the motion "over":

جَلَسْنَا فِيهَا عَلَى كُرْسِيِّينِ مُتَقَابِلَيْنِ We sat down there in opposite chairs.
Nu'. liq. 8,4

اِنْتَصَبَ الشَّيْخُ عَبَّاسٌ عَلَى قَدَمَيْهِ

Sheikh Abbas rose.
Gibr. I, 180, 12

(طَفَقَ يَضْرِبُ) ضَرْبَةً عَلَى الْكَفِّ
الْيَمَنِ وَثَانِيَةً عَلَى الشِّمَالِ —

(He began beating...) a
blow on his right palm,
another on his left....
'Aww. (Br.) 11, 25

الدَّمُوعُ تَسِيلُ عَلَى خَدَّيْهِ

The tears streamed down
his cheeks.
'Aww. (Br.) 11, 25

بَيْنَ الصَّاعِدِينَ الْهَاجِمِينَ عَلَى
الْتِرَامِ هُجُومَ الذِّئَابِ عَلَى الْفَرِيصَةِ

among the people who as-
saulted the streetcar like
wolves their prey.
Qal. (Zy.) 31, 49

كَأَنِّي لَطَمْتُ الرَّجُلَ عَلَى وَجْهِهِ

as if I had slapped the
man on his face.
Maz. (Zy.) 1, 13

hence its use with verbs meaning "to cover":

تَعْرِفُ كَيْفَ تَخْفِي عَلَى زَوْجِهَا
مَا يَكْرَهُ

She knew how to conceal
from her husband what
could be unpleasant to
him. Hus. 'ala. I, 24, 13

إِنَّ الْعَدْلَ الْإِجْتِمَاعِيَّ يَجِبُ أَنْ
يُحَدَّ عَلَى السَّكَّانِ كَأَنَّهُ

Social justice must cover
the entire population.
Bat. (Zy.) 12, 10

ثُمَّ أَغْمِيَ عَلَىَّ

Then I fainted. [From
عَمِيَ, "to roof" (a house)].
Hus. ayy. I, 103, 12

and also "to include":

فِي الْحَقَائِقِ اشْتَغَلَتْ عَلَيْهَا

in the meanings they have.
Raf. wah. I, 12, 3

فَلَمَّا دَخَلُوا أَغْلَقَ عَلَيْهِمِ الْبَابَ
مِنَ الْخَارِجِ

When they entered, he
locked the door from the
outside. Hak. sul. 42, 1

يُغْلَقُ عَلَيْهِمِ الْبَابُ

The door is locked behind
them. Hak. sheh. 21, 10

and "domination," "power":

لَا سُلْطَانَ لِأَحَدٍ عَنِّي عَلَيْهَا

Nobody but me has authority over it. Manf. mag. 67,1

أَنْ يَكُونَ لَكَ عَلَى قُلُوبِ النَّاسِ
سُلْطَانٌ فَوْقَ سُلْطَانِ اللَّهِ

that you have a power greater than God's on men's heart. Manf. mag. 48,7

أَنْ لَهُ حَقُّ السِّيَادَةِ عَلَيْهَا

that he has the right to dominate her. Q. Amin (Zy.) 5,5

أُرِيدُ فَقَطِ الْقُدْرَةَ عَلَى أَنْ
أَرْفَعَ ذِرَاعِي

I just want the power to raise my arms. Qud. (Br.) 49,2

عَلَيْتَ هَذِهِ الشَّرْعَةَ فِي الْعَصْرِ
الْعَبَّاسِيِّ حَتَّى عَلَى الْعَرَبِ

During the Abbasid period, this attitude subdued even the Arabs. Amin duh. II,83,8

The local idea, "to be on top of," at times becomes equivalent to "besides," "in addition to":

وَهِيَ عَلَى ذَلِكَ غُرْفَةُ النَّوْمِ

And it was, besides that, his bedroom. Hus. ayy. II,6,16

وَعَلَى هَذَا يَجِبُ أَنْ يَكُونَ لِكُلِّ
أَرِيْبٍ رِسَالَةٌ

In addition to that, it is necessary for every author to have a message. Musa adab. 12,13

But it is also used to express a local determination:

كُنْتُ عَلَى مَقَرَّةٍ مِنْ كُوخِ صَدِيقِي

I was near the hut of my friend. Manf. mag. 100,4

سَمِعَ هَرِيرَ كَلْبٍ عَلَى مَقَرَّةٍ مِنْهُ

He heard a dog barking near him. Tai. (Br.) 126,10

عَلَى يَسَارِهِ زَوْجَتُهُ

On his left was his wife. Mah. qah. 75,2

عَلَى مَقَرَّةٍ مِنْهَا وَصِيفَتُهَا Close to her is her maid.
Hak. sul. 123,4

and also direction:

فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ — When he went to his wife....
Hus. 'ala. I,7,12

الْقَائِمَةُ فِي بُقْعَةٍ شَرْفَةٍ عَلَى النَّيْلِ standing on a spot over-
looking the Nile.
Tal. (Br.) 123,4

وَلَمْ تَكُنْ لَنَا نَوَاقِدُ تُطَلُّ عَلَى
أَشْجَارٍ وَزُهُورٍ We had no windows overlooking
trees and flowers.
Jabr. (Br.) 71,26

بِخُرْفَةِ الْحُطَّةِ عَلَى الْحِدَانِ in his room facing the
square. Rai. (Zy.) 14,5

B A figurative meaning of surpassing and increasing is derived from its local connotation:

أَوْفَتْ عَلَى السِّتَمِينَ She was over seventy.
Maz. (Zy.) 10,3

وَلَا تَزِيدُ عَلَى الْخَمْسِينَ قَدَمًا nor were they over fifty
feet [tall].
Raih. mul. 211,19

أَنْ يَزِيدَ عَلَى ذَلِكَ شَيْئًا to increase this somewhat.
Manf. mag. 212,3

يَزِيدُ عَلَى مِائَتَيْ مِليونٍ It is more than two hun-
dred million.
Djir. tar. II,18,12

and the passage of time:

مَرَّ عَلَى أَنْتِظَارِهِ نِصْفُ سَاعَةٍ He waited half an hour
for him. Mah. qah. 63,6

خَصَى أَسْبُوعَانِ عَلَى تِلْكَ اللَّيْلَةِ Two weeks had passed after
that night. Gibr. I,173,1

مَرَّتْ عَلَى تِلْكَ الْحَادِثَةِ أَعْوَامٌ
طَوِيلٌ Long years had passed since
such an event [occurred].
Manf. (Zy.) 30,26

نَضَتْ عَلَى إِسْتَيْقَنَ وَمَاجِدَ وَلَيْنَ بَعْدَ
ذَلِكَ أَيَّامٌ كَانَا يَلْتَقِيَانِ فِيهَا —

Several days passed during
which Stephen and Magdalene
used to meet....
Manf. mag. 37,9

لَمْ يَبْقَ عَلَى السَّاعَةِ إِلَّا الْقَلِيلُ

it is almost seven o'clock.
(cf. the Sp.: ya solo falta
poco para las siete.)
Manf. sha'. 83,4

عَلَى frequently has a hostile meaning, contrary to
the favorable one of لَ (see page 283). It has been
derived through a metaphorical appreciation of its
connotation, "to be (physically) excessive," as a
burden:

الْحَيَاةُ أَصْبَحَتْ ثَقِيلًا عَلَيْهَا

Life became a heavy load
for her. Nu'. kan. 69,7

لِذَلِكَ أَخَذْتُ الْمَسْئُولِيَّةَ عَلَى نَفْسِي

Because of this, I will
take the responsibility
upon myself.
Nu'. kan. 7,12

قَرَأْتُ غَاضِبٌ عَلَيَّ

Kamar is angry with me.
Hak. sheh. 86,2

فَلَمَّا طَالَ عَلَيْهِنَ هَذَا الصَّمْتُ
وَتَقَلَّ عَلَيْهِنَ مَا كُنَّ يَحْدِنَ

When the silence and the
sadness lasted too long
and the pain they suffered
was difficult for them to
bear....

مِنْ أَلَمٍ —

Hus. 'ala. I,26,14

وَلَكِنَّ الْأَمْرَ ثَقُلَ عَلَيْهِ مِنْذُ بَابِ
الْحَبْدِ

but the material became
too difficult for him
after the chapter about
the Subject.
Hus. ayy. I,75,11

إِفْرَحْ إِذْ لَا خَوْفَ عَلَيْكَ

Be of good spirit, for
there is nothing to be
afraid of!
Gibr. II,117,5

and with its meaning, "against":

قَدِ اتَّخَذَ الشَّرِيفُ وَالْكَاهِنُ عَلَى
الْفَقِيرِ الضَّعِيفِ

The noblemen and the
clergymen have united
against the weak and in-
digent. Gibr. I, 178, 14

مَجِدِّقًا عَلَى السَّاعَةِ الَّتِي —

Cursing the hour that....
Gibr. I, 200, 6

إِنَّكَ حَاقِدٌ عَلَيَّ !

You hate me!
Hak. ahl. 14, 16

أَنْ يَتَأَمَّرَ أَسِيرُكَ عَلَيْكَ مَعَ ذَلِكَ
الْمَلِكِ الْهَائِلِ ؟

that your prisoner might
plot against you with this
dreadful king?
Hak. sul. 49, 14

الْإِضْطِرَابُ يَهِينُ عَلَيْكَ

Your emotion bears wit-
ness against you.
Hak. sheh. 122, 4

and the meaning of necessity and obligation:

عَلَيْنَا أَنْ نُنْظِرَ هَذَا الشَّابَّ مِنْ
مَنَازِلِنَا

We must cast this youth
from our dwellings.
Gibr. I, 179, 16

عَلَيْهِ أَنْ يُقَابِلَ كَاتِبَ الْمَحَامِي

He had to visit the law-
yer's secretary.
Tai. (Br.) 123, 14

يَجِبُ عَلَيْكَ أَنْ تَتَرَنَّ

You must practice.
'Aww. (Br.) 15, 22

عَلَيَّ أَنْ أَقْرَأَهُمُ الْقُرْآنَ وَأَحْفِظُهُمْ
إِيَّاهُ وَعَلَيْكَ أَنْ تَفْتَحَ الْكُتَّابَ —

I must let them read the
Koran and memorize it,
you must open the school....
Hus. ayy. I, 49, 2

But it can also have a favorable meaning at times:

عَرَفْتُكَ شَفُوقًا عَلَى الْغَرَاءِ
الْمَظْلُومَةِ

I know you as one with
pity for an oppressed
woman. Gibr. I, 112, 18

رَبِّمَا مِنْ اللَّهِ عَلَيَّ !

Perhaps God will grant
it to me! Nu'. kan. 71, 8

هَآنَتْ عَلَيْهِمْ جَمِيعًا التَّضَحِيَّاتُ
الْجَسَامُ

The greatest sacrifices
became bearable for all
of them. Hai. sir. 148,21

أَشْفَقْتُ عَلَىٰ يَتْلِكَ الْفَتَاةِ الْبِسْكِينَةِ

I feel pity for this poor
girl. Manf. sha'. 32,10

أَنْ تُعِنَّ عَلَيَّ بِإِحْسَانِكَ هَذَا

that you do me this favor.
Manf. mag. 65,15

يَسِيرُ عَلَيْكَ أَنْ —

should be easy for you
to.... Hai. sir. 217,7

عَلَى frequently introduces the subject matter
as the logical basis on or around which the action
takes place:

لَكَ عَهْدِي عَلَىٰ ذَٰلِكَ

You have my promise on
this. Nu'. liq. 20,8

عَلَىٰ هَٰذَا الْآسَاسِ أَلَفْتُ كِتَابِي

I wrote my book on these
principles.
Musa adab. 10,18

الشَّوَاهِدُ عَلَىٰ ذَٰلِكَ كَثِيرَةٌ

Witnesses for this are
numerous.
Q. Amin (Zy.) 5,6

كُنْ عَلَىٰ ثِقَةٍ مِنْ ذَٰلِكَ

Be sure of that.
Nu'. liq. 81,8

يَجْرِي عَلَىٰ الْعِلْمِ كَمَا يَجْرِي عَلَىٰ
غَيْرِهِ بِمَا يَبَاعُ وَيَشْتَرَىٰ

It happens with knowledge
as it happens with any
other thing that can be
sold and bought.
Hus. ayy. I,79,3

اجْتَمَعُوا عَلَىٰ خِلَافِهِ

They agreed on opposing
him. Raf. wah. I,21,17

and also the logical basis—the reason—on which the
action is founded:

جَعَلْتُهَا مَعْسُودَةً بَيْنَ النِّسَاءِ
عَلَىٰ الْخَلَائِصِ الْجَمِيلَةِ

I made her envied among
the women for her fine
clothes. Gibr. I,110,12

لَمْ أَكُنْ أَرْجُو عَلَى ذَلِكَ أَجْرًا	I do not ask a reward for this. Manf. mag. 260,7
مَا أَحْصَدْتُ أَحَدًا فِي حَيَاتِي عَلَى نِعْمَةٍ قَطُّ	I have never envied anyone for his good fortune. Manf. mag. 101,11
أَغِيظُهُمْ عَلَى حَيَاتِهِمِ الْإِشْتِرَاكِيَّةِ	I envy [them for] their communal life. Sak. (Zy.) 13,16
شُكْرًا لَهُ عَلَى ذَلِكَ	I thank him for this. Manf. sha'. 282,11

Note that the logical basis or reason can, at times, be understood as a condition asked or a promise given:

أَنْ أَطْلُبَ إِلَى جَلَالَتِكُمُ التَّنَازُلَ عَنِ الْقَرْسِ — عَلَى أَنْ يَتِمَّ فِي مَوْجِدٍ —	to ask Your Majesty to abdicate...provided that this be accomplished before.... al-Raf. (Zy.) 19,34
إِنْصَرَفَ عَلَى أَنْ يَعُودَ نَحْ الصُّبْحِ	He left, promising to return in the morning. Rus. ayy. I,130,12

عَلَى can also express a modal circumstance —how the action takes place:

لَمْ أَرَكَ قَطُّ عَلَى هَذِهِ الْحَالِ	I have never seen you in such a condition. Hak. ahl. 123,4
يَعِيشُونَ عَلَى اسْتِخْرَاجِ الْحَصَى مِنَ الْجِبَلِ	They make their livelihood by extracting stones from the hills. Hak. yaum. 46,2
(الْحَيْرَةُ) تَجْعَلُهُ يَتَقَدَّمُ أَمَامَهُ لَا عَلَى غَيْرِ هَدًى فِي طَرِيقِهِ الْمَادِّيَةِ وَخَدَّهَا — بَلْ عَلَى غَيْرِ هَدًى فِي طَرِيقِهِ الْفَنَوِيَّةِ أَيْضًا	(Confusion) it let him go forward not only without a guide on his material road... but also without a guide for his spiritual path. Hus. ayy. II,15,12

لَكِنْ هَذَا الْقَوْلُ لَا يُمْكِنُ أَنْ
يَذْهَبَ عَلَى إِطْلَاقِهِ But this cannot be said
without reservations.
Musa (Zy.) 2,21

Hence, it gives origin to a series of adverbial expressions:

عَلَى كُلِّ حَالٍ at any rate, in any case.
Sa'. (Zy.) 6,47

عَلَى الْجُمْلَةِ in short.
Q. Amin (Zy.) 5,5

عَلَى الْإِطْلَاقِ absolutely.
Nu'. liq. 16,4

عَلَى الْأَقْلِ at least.
Maz. (Zy.) 1,27

عَلَى الْأَرْجَحِ most likely.
Maz. (Zy.) 1,30

عَلَى نَجَاةٍ suddenly.
Raf. (Zy.) 20,29

عَلَى الْأَكْثَرِ at the most.
Mah. qah. 39,7

It may also express the temporal occasion:

إِنْتَبَهْتُ عَلَى وَقُوفِ السَّيَّارَةِ I awoke when the car
stopped. Hak. yaum. 11,14

عَلَى حِينٍ أَنَّ كُلَّ وَاحِدٍ يَحْتَاجُ
إِلَى الْآخَرِ at a time when one needs
the other.
Sak. (Zy.) 13,30

The meaning of opposition can become one of comparison with the idea of either conformity or agreement:

جِئْتُ عَلَى عَادَتِكَ You came as usual.
Hak. sul. 128,5

عَلَى مَأْلُوفِ عَادَتِهِ according to his custom.
Tai. (Br.) 123,3

يَجْرِي فِي مُعَامَلَتِهِ مَعَهَا عَلَى هَذَا الْإِعْتِقَادِ	He treats her according to this belief. Sa'. (Zy.) 5,5
عَلَى عَادَةِ أَشْرَافِ الْعَرَبِ مِنْ أَهْلِ مَكَّةَ	according to the custom of the Arab noblemen of Mecca. Hai. sir. 108,20
عَلَى مَا يَظْهَرُ	apparently. Raih. (Zy.) 23,5
تَسِيرُ عَلَيْهَا فِي حَيَاتِنَا —	We, in our lives, behaved according to them [the principles].... Amin (Zy.) 7,9
عَلَى الطَّرِيقِ الْعِلْمِيَّةِ الْحَدِيثَةِ	according to the modern scientific method. Hak. sir. 21,19

or disagreement, "notwithstanding," "in spite of" ⁶⁰:

كَانَ أَوْلَيْكَ الشَّابُّ يُحِبُّونَهُ عَلَى ذَلِكَ	Those young people loved him in spite of that. Hus. ayy. 11,47,3
عَلَى مَوْفُورَةٍ جَهْدِهِ	in spite of his great effort. Tai. (Br.) 124,12
وَهِيَ عَلَى هَذَا كَلِّهِ بَلْ لِهَذَا كَلِّهِ تَغْلُ عَلَى أَهْلِهَا الثَّرَاءُ الضَّخْمُ وَالْمَالُ الْكَبِيرُ	In spite of this or, rather, for this very reason, it brought great wealth to those who practiced it. Hus. ayy. 11,11,13

60. In some expressions the meaning of opposition is emphasized through the meaning of the nouns involved in the prepositional phrase, e.g.,

عَلَى الرَّغْمِ مِنْ —	In spite of.... Far. (Zy.) 17,10
أَبُو بَاطِنَةٍ عَلَى غَيْرِ عَهْدِي بِهِ قَلِيلُ الْكَلَامِ	Abu Batta, different from what I had known him to be, was taciturn. Mu'. (Zy.) 33,14
عَلَى غَيْرِ عَادَتِهَا	not in accordance with her custom. Tai. (Zy.) 34,4

لَمْ يَكُنْ قَدْ شَهِدَ حَفْلَةً رَفِيًّا قَبْلَ
الْيَوْمِ فَأَذْعَنَ عَلَى كَرِهٍ مِنْهُ

He had never before been
at a dancing party but he
obeyed in spite of his
distaste for it.
Manf. mag. 60,6

إِنَّ فَلَسَفَةَ شَكْسِيرٍ عَلَى حِكْمَتِهَا
وَقَبِيحًا وَرَوَعِيهَا لَتَتَضَاعَلُ أَمَامَ
هَذِهِ الْكَلِمَاتِ —

In spite of its wisdom,
depth, and splendor,
Shakespeare's philosophy
fades before these words....
Tal. (Zy.) 9,54

عَلَى frequently introduces a noun clause, either
dependent upon a preceding construction:

هِيَ يُفَضِّلُ الْمَوْتَ عَلَى أَنْ —

She prefers death to....
Nu'. kan. 45,5

أَعَانَتْهُ هَذِهِ الْحَادِثَةُ عَلَى
أَنْ يَفْهَمَ —

This event helped him to
understand....
Hus. ayy. I,21,3

رَأَصَرَفَ عَلَى أَنْ يَعُودَ مَعَ الصُّبْحِ

He left, saying he would
return the following
morning. Hus. ayy. I,130,12

أُرِيدُ فَقَطْرَ الْقُدْرَةِ عَلَى أَنْ
أَرْفَعَ ذِرَاعِي

I only want strength to
raise my arms.
Qud. (Br.) 49,2

or independent from any given construction and in the
form of the compound عَلَى أَنْ , which always has an ad-
versative meaning equivalent to the English "but"
(see Vol. III):

عَلَى أَنَّ لِكُلِّ شَيْءٍ حَدًّا

But everything has its
limits. Hus. ayy. I,75,7

عَلَى أَنَّ حَيَاتَهُ تَغَيَّرَتْ بَعْضُ
الشَّيْءِ فَأَشَارَ أَخُوهُ الْأَزْهَرِيُّ
بِأَنَّ —

But his life changed some-
what, for his brother
advised that....
Hus. ayy. I,67,7

عَلَى أَنَّ مُحَمَّدًا لَمْ يَنْتَظِرْ رَسُولِيهِ
إِلَى الْحَوْرَاءِ

But Mohammed did not wait
for his two emissaries to
al-Haura. Hal. sir. 255,23

أَدْعُوكُمْ — إِلَى إِعْلَانِ آرَائِكُمْ فِي
الْعَرَاةِ عَلَى الْآ يَزِيدُ الْبَيَانُ عَنْ
كَلِمَاتٍ مَعْدُودَاتٍ

I beg you...to express
your opinion about women,
but your argument should
not be longer than a few
words. Mah. qah. 7,15

§ 131 بَيْنَ "BETWEEN"

A Fundamentally, بَيْنَ indicates a separation or an intervening place as something that separates; compare this with بَيْنَ, "separation," "division," "interval."

يَجْتَهِدُ فِي أَنْ يَحِيزَ بَيْنَ هَذِهِ
الْأَصْوَاتِ الْمُخْتَلِفَةِ

and tried to identify the
different voices.
Hus. ayy. 1,7,13

كَأَنِّي أَخْوضُ بَحْرًا أَسْوَدَ بَيْنَ
جَبَلَيْنِ شَامِخَيْنِ

as if I were entering a
black sea between two
towering mountains.
Tal. (Zy.) 30,8

أَلَّا يَفْرُقَ بَيْنَنَا إِلَّا الْمَوْتُ

that only death would
separate us.
Manf. maq. 157,3

فِي ذَلِكَ الْبَيْتِ الْمُنْفَرِدِ بَيْنَ
الْحَدَائِقِ وَالْبَسَائِطِ

in this isolated house
among fields and gardens.
Gibr. II,57,7

The separation expressed by بَيْنَ may be a temporal one:

كَأَن لَمْ يَخْضِ بَيْنَهَا وَبَيْنَهُ مِنْ
الْوَقْتِ شَيْءٌ

as if no time had passed
between them [the events]
and him. Hus. ayy. I,15,7

However, it has the tendency to lose this fundamental meaning of separation in order to express coherence between the nouns it governs:

أَيُّهَا الْقَوْمُ الَّذِينَ طَرَدُونِي
مِنْ بَيْنِهِمْ

Oh, you people who have
banished me from you!
Manf. maq. 69,5

أَنَا لَا أَعْرِفُ مَكَانِي فِي حَضَرِ
بَيْنِ الْكُتَّابِ

I don't know my standing
among the writers in
Egypt. Musa adab. 164,5

بَيْنَ هَذِهِ الْأَخْبَارِ خَيْرٌ مَلَأَ الصَّبِيَّ
إِعْجَابًا

There was something in the
news which bewildered the
boy. Hus. ayy. I,101,5

أَنْهَا تَكُونُ فِي سَحْلِ أُمِّي بَيْنَ
زَوْجَتِي وَأَوْلَادِي

that she be in a safe place
with my wife and children.
Hak. yaum. 42,8

It even emphasizes the uniting ties between the nouns it governs:

إِنَّ رِيَّانَ — قَدْ رَبطَ بَيْنَ
الْأَدَبِ وَالِدِينِ

Renan...joined literature
and religion.
Musa adab. 172,11

يَنْطِقُ لِسَانُهُ بِالْفَاطِ لَا صَلَةَ بَيْنَهَا

saying meaningless words.
Hus. ayy. I,124,9

يَجْمَعُ بَيْنَ قُوَّةِ الرِّقَّةِ وَبَيْنَ
رِقَّةِ الْقُوَّةِ

combined a powerful deli-
cacy with a gentle strength.
Raf. (Zy.) 20,29

يُوَثِّقُ الصِّلَةَ بَيْنَ الْفَرْدِ وَأَهْلِهِ
وَوَطَنِهِ

It strengthens the ties
between the individual,
his family, and his father-
land. Amin (Zy.) 7,27

The expression — بَيْنَ يَدَيَّ , "between the hands of....," is worth mentioning, e.g.,

ظَلَّ يَرْتَعِدُ بَيْنَ يَدَيْهِ

He continued to tremble
in front of him.
Manf. sha'. 47,1

It has become an idiomatic expression meaning "in front of" or, simply, "before" and is no longer restricted to persons:

عَاهَدْتُكَ عَلَى الزَّوْاجِ بَيْنَ
يَدَيَّ اللَّهِ وَيَدَيَّ صَاحِبِي

I promised [you] to marry
you before God and my
conscience.
Manf. mag. 51,12

B When modifying the action of a plural or collective noun, **بَيْنَ** may have an indefinite, distributive meaning: "some...others":

وَالْمَدْعُونَ بَيْنَ جُلُوسٍ وَوُقُوفٍ While some of the guests were sitting, others were standing.
Nu'. liq. 79,14

after a singular noun: "partly," "at times":

رَاحَ يَمْشِي الْوَقْتَ مَا بَيْنَ الْجُلُوسِ وَالْقِيَامِ Time went by, while he alternately sat and walked.
Mah. qah. 63,3

Or it may also express vacillation between two conditions:

بَيْنَ حَيٍّ وَمَيِّتٍ Between life and death (half dead).
Gibr. I,173,11

كَذَلِكَ عَاشَ أَبُو طَالِبٍ مُقْبِلًا بَيْنَ الْخَوْفِ وَالرَّجَاءِ وَبَيْنَ الْيَأْسِ وَالْأَمَلِ وَبَيْنَ الْثِقَةِ وَالشَّكِّ (عَاشَ) بَيْنَ اللَّوْمِ لِنَفْسِهِ وَالْإِعْتِذَارِ عَنْهَا Thus Abu Talib lived in fear and hope, desperation and expectation, trust and doubt. Hus. 'ala. II,154,20
(He lived) half blaming and half excusing himself.
Hus. 'ala. II,154,21

or indetermination:

بَرَاوِجُ عَلْوَهَا بَيْنَ الْخَمْسَةِ وَالْعَشْرَةِ الْأَقْدَامِ their height varying between five and ten feet.
Raih. mul. 211,22

and also temporal indetermination:

كَانَ الضَّابِطُ يَدْخُلُ عُرْفَتِي بَيْنَ الْحَيْنِ وَالْآخِرِ The officer entered the room from time to time.
Qud. (Br.) 50,3

مَا بَيْنَ يَوْمٍ وَآخَرَ from one day to the next.
Kam. (Zy.) 4,5

بَيْنَ عَيْنٍ وَعَيْنٍ from time to time.
Tai. (Zy.) 34,3

بَيْنَ لَحْظَةٍ وَأُخْرَى from time to time.
Mah. qah. 16,5

C When the two correlative nouns have been mentioned, the same idea of "vacillation" or "indetermination" can be expressed with the simple repetition of the preposition in a paronomastic adverbial function:

وَلَكِنَّهُ لَا فِي الْحَيَاةِ وَلَا فِي الْمَوْتِ
كَأَنَّهُ مُعَلَّقٌ بَيْنَ بَيْنٍ but without being alive
or dead, rather suspended
between both conditions.
Nu'. liq. 100,3

لَا تَجِدُ فِي هَذَا الْحَدِيثِ حُزْنَ
وَلَا سُرُورًا صَرِيحًا وَأَنَا هُوَ شَيْءٌ
بَيْنَ بَيْنٍ She did not find in the
conversation a clear sad-
ness or pure joy, but
something in between.
Hus. 'ala. I,147,14

As a consequence of the indecision or vacillation sometimes implied, بَيْنَ may take أَوْ, "or," for its second, alternate part:

صِرْتُ أَتَرَدُّدُ بَيْنَ أَنْ أَفِي لَهَا
بِوَعْدِهَا أَوْ أَقْطَعَ حَبْلَ وَدَّهَا I was hesitant whether to
fulfill my promise to her
or to sever the bond of
her love.
Manf. (Zy.) 30,25

D When two or more nouns follow the preposition بَيْنَ, the second part is introduced by the conjunction وَ; in this case all the nouns may be considered as a grammatical unit with the meaning and syntactical influence of the preposition applied to all of them:

أَنَّهَا تَكُونُ فِي مَحَلٍّ أَمِينٍ بَيْنَ
زَوْجَتِي وَأَوْلَادِي that she be in a safe place
with my wife and children.
Hak. yaum. 42,8

or, more frequently, the nouns have to be understood as a coordinated correlative compound:

بَيْنَ الطُّفُولَةِ وَالشَّيْخُوخَةِ

between childhood and old age. Qal. (Zy.) 21,1

قَدْ كَانَ النِّزَاعُ قَبْلُ بَيْنَ الْفَرَسِ
وَالْعَرَبِ فَأَصْبَحَ بَيْنَ الْعَرَبِ
وَالْفَرَسِ وَالْتَرَكِ

The dispute had previously been between Arabs and Persians; then it spread to Turks as well. Amin zuh. I,5,18

E In correlative constructions, the preposition must be repeated when personal pronouns are used as a component of the expression:

هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا
وَبَيْنَهُمْ

that is the only difference between us and them. Hak. (Zy.) 11,46

وَلَكِنْ آيَةُ نَجَاةٍ هَذِهِ الَّتِي تَفْصِلُ
بَيْنِي وَبَيْنَ امْرَأَتِي وَوَلَدِي؟

but what kind of deliverance is that which separated me from my wife and child? Hak. ahl. 17,12

(أَنْ) تُوثِقَ الصِّلَةُ بَيْنَكَ وَبَيْنَ
اللَّهِ

to strengthen the ties between you and God. Amin (Zy.) 7,28

قَارِنْ بَيْنَهُ وَبَيْنَ وَالِدِهِ

Compare him with his mother. Q. Amin (Zy.) 5,35

Hence, this repetition is also often used with nouns:

بَيْنَ هَذَيْنِ وَبَيْنَ النَّهْجِ وَالْأَسَالِيبِ
فِي عَصْرِنَا الْحَاضِرِ بَوْنٌ عَظِيمٌ

Between these two and the methods and procedure of our modern times there is a considerable difference. Hai. sir. 47,12

فِي إِمْكَانِ التَّوْفِيقِ بَيْنَ فِكْرَةِ التَّوْحِيدِ
فِيهِ وَبَيْنَ مَا جَاءَ بِهِ عِيسَى؟

about the possibility of a reconciliation between the idea of monotheism in this [religion] and what Jesus has revealed? Hai. sir. 8,20

أَمَّا التَّنَاقُضُ بَيْنَ كَلَامِ الْوَكِيلِ
— وَبَيْنَ أَمْرِ الْحُكُومَةِ —

As for the contradiction
between the secretary's
words...and the government
order....

Raih. mul. 17,10

F The so-called redundant expressions مَا بَيْنَ and فِيمَا بَيْنَ, are in fact relative nominal sentences meaning "(in) what is between."

L should still be used when the two correlative nouns following بَيْنَ are intended as a syntactical unit equivalent to a noun rather than as a prepositional modification. The relative in such constructions at times may be followed by a specifying مِنْ (see Vol. III):

حَتَّى عَقَدْتُ مَا بَيْنِي وَبَيْنَهَا
صَدَاقَةً قَوِيَّةً ثَابِتَةً

so that our relationship
was transformed into a
strong friendship.

Hind. (zy.) 32,2

قَدْ أَسْلَمَتْ كُلُّهَا مَا بَيْنَ بِلَادِ
الْعَرَبِ وَمَمْلَكَةِ ابْنِ السَّعَاءِ

All of them embraced Islam
—the territories between
the Arabic nation and the
Kingdom of the "Son of
Heaven." Hai. sir. 1,20

إِنَّمَا دَعَا إِلَى هَذِهِ النِّزَعَةِ فِي
أُورَبَا مَا بَيْنَ الْكَنِيسَةِ وَالْدَوْلَةِ مِنْ بَرَامِ
أَرَى بِرِجَالِ الْعِلْمِ وَرِجَالِ الدِّينِ
أَوَّلَ هَذِهِ الْأَسْيَابِ مَا بَيْنَ هَذِهِ
الْكِتَابِ مِنْ خِلَافٍ

What causes this position
in Europe is the struggle
between clergymen and
scientists. Hai. sir. 28,11

The first reason is the
disagreement that exists
among these books.

Hai. sir. 47,21

الطَّرِيقُ مَا بَيْنَ فِلَسْطِينَ وَمَكَّةَ كَانَ
مَطْرُوقًا مِنْ الْقَوَائِلِ مُنْذُ أَقْدَمِ
الْقَصْرِ

The road [which is] between
Palestine and Mecca has
been well-traveled by the
caravans since the oldest
times. Hai. sir. 91,7

كَانَتْ هَذِهِ الْمَعْبُودَاتُ الْجَاهِلِيَّةُ
تُخْتَلِفُ مَا بَيْنَ الصَّمِّ وَالْوَسْمِ
وَالنُّصَبِ

The pre-Islamic idols were
of different kinds, and made
of metal, wood, and stone.
Hai. sir. 83,15

فِي وَسْطِ طَرِيقِ الْقَوَافِلِ الْمَعَادِي لِلْبَحْرِ الْأَخْصَرِ مَا بَيْنَ الْيَمَنِ وَالفِلَسْطِينِ —	In the middle of the caravan road facing the Red Sea, between Yemen and Palestine.... Hai. sir. 85,8
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In many instances, the use of the relative pronoun has become merely a question of style:

مَا بَيْنَ يَوْمٍ وَآخَرٍ	from time to time. Kam. (Zy.) 4,5
الَّتِي تَفْصِلُ مَا بَيْنَ مَكْتَبِ الْمُعَامِلِ وَفَرْقَةِ الْمَكْتَبَةِ	which separated the lawyer's office and the clerks' room. Kam. (Zy.) 4,18
قَالَ فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ	He said to himself. Hai. sir. 184,1

Compare the above with:

أَنْشَأَ يَقُولُ بَيْنَهُ وَبَيْنَ نَفْسِهِ	he began saying to himself. Manf. sha'. 84,2
تَخَلَّى بَيْنَهُ وَبَيْنَهُ فِي حُجْرَةٍ خَاصَّةٍ	She let him be alone in a private room. Hus. ayy. I,22,6

(For the use of the expression **مَا بَيْنَ** (مَا), see Vol. III. For the use of **بَيْنَ** introducing a noun clause, and introducing an adverbial **مَا**, see Vol. III.)

§ 132 ك "AS," "LIKE"

The use of this preposition is restricted to qualitative comparisons. Remnants of its use in quantitative comparisons can only be seen in the compound particle **كَمْ**, "how many," "how much." This preposition is not used with suffixed pronouns.

ك expresses a qualitative comparison whose actual meaning is left up to the reader; it is usually equivalent to the English "like" or "as":

- كَانَ فِي ذَلِكَ كَالْمَسِيحِ He was like Christ in this.
Raf. wah. I,21,17
- أَنْتُمْ الْبَقِيَّةُ الْبَاقِيَةُ بَعْدَ أَنْ
مَضَى كُلُّ شَيْءٍ كَحُلْمٍ You are the only thing left
after everything is gone as
in a dream.
Hak. ahl. 79,14
- يُخَيِّلُ أَنَّكَ امْرَأَةٌ لَا كَكُلِّ امْرَأَةٍ I think that you are not
a woman like the others.
Hak. sheh. 106,9
- كَعَادَتِي as usual. Nu'. liq. 67,15
- لَأَنَّهُ لَمْ يَكُنْ رَأَى شَيْئًا كَهَذَا
مِنْ قَبْلُ for he had never before
seen anything like this.
Mah. qah. 122,6
- (وَقَدْ) ارْتَدَى ثِيَابَ الْعَصْرِ having put on contemporary
clothing. Hak. ahl. 73,13
- لَا تَزَعْزَعْ إِنَّمَا أَنَا كَأَبِيكَ Don't be afraid; [look on
me] as your father.
Raf. wah. I,93,9
- قَالَ الْمَعْلَمُ كَمَنْ نَفِدَ صَبْرُهُ — the teacher said, as some-
one whose patience is
exhausted....
Mah. zuq. 64,7

It is also equivalent to "as" meaning "in the capacity of":

- عَلَيَّ كَمَكْتَرِبٍ لـ — My position as secretary
to.... Mah. qah. 142,22
- كَمَدَنِيٍّ أَعْنِي I mean as a civilian.
Din (Br.) 59,17
- هَؤُلَاءِ يَحْيَوْنَ الْآنَ كَالْأَبْطَالِ
الظَّافِرِينَ They live now as victorious
heroes. Gibr. III,48,11
- وَهَا هُوَ يَجْلِسُ إِلَى جَانِبِهَا
كَزَوْجِهَا There he was, sitting at
her side as her husband.
Mah. qah. 121,14

كَذَا is used together with demonstrative pronouns in adverbial compounds:

كَذَلِكَ الشَّيْءُ فِي انْتِشَارِ لُغَةِ الْعَرَبِ The same thing happened with the spreading of Arabic. Amin duh. I,2,1

كَذَا thus, that way.
Gibr. I,51,9

هَكَذَا so, thus, this way.
Amin zuh. I,11,15

It is also used sometimes with a redundant **مِثْلُ** :

مِثْلُ الَّذِينَ — كَمِثْلِ الَّذِينَ Those who...are like those who.... Hai. sir. 56,23

(For a discussion of the compound **كَأَنَّ**, see Vol. III; for **كَأَنَّ بِ**, see page 301 and for **كَمَا**, see Vol. III.)

§ 133 **بَعْدَ** "AFTER"

بعد early lost its connection with the local meaning of the root from which it is derived: **بَعْدَ** "to be distant," **بَعْدُ** "remoteness."

It is still used in its diminutive form:

بَعْدُ a little after.
Gibr. I,108,18

بعد is used only to introduce a temporal modification which, however, may have different meanings according to its approach to the action.

It usually refers to the action itself, regardless of the time in which the person speaking finds himself. It may introduce either a temporal determination "after which" the action takes place, thus meaning "after":

شَهْرِيَّارَ (بَعْدَ لَحْظَةٍ تَأَمَّلِ) Shahriyar (after a moment of reflection).
Hak. sheh. 98,3

الَّتِي حَدَّثَتْ بَعْدَ الصَّدْرِ الْأَوَّلِ
مِنَ الْإِسْلَامِ which occurred after the
early period of Islam.
Hai. sir. 49,20

كَانَتْ فَاطِمَةُ مَا تَرَائِلُ طِفْلَةً فَلَمْ
تَزُجْ مِنْ عَلِيٍّ إِلَّا بَعْدَ الْإِسْلَامِ Fatima was still a child
and married 'Ali only
after the beginning of
Islam. Hai. sir. 129,9

نَسْتَطِيعُ بَعْدَ ذَلِكَ أَنْ نَقُولَ — After this we may say....
Amin duh. I,5,10

بَعْدَ فِرَاقِ خَمْسَةِ عَشَرَ عَامًا after a separation of
fifteen years.
Mah. qah. 56,13

or a duration or length of time after which the
action takes place:

الْفَصْلُ الْخَامِسُ. بَعْدَ خَمْسَةِ
عَشَرَ عَامًا Fifth Chapter. Fifteen
years later.
Manf. sha'. 250,1

بَعْدَ أَيَّامٍ التَّقِيَّتِ لِأَوَّلِ مَرَّةٍ
بِالسَّيِّدَةِ وَدَّةِ الْهَانِي A few days later I met
Mrs. Warde al-Hani for
the first time.
Gibr. I,112,1

يَسَافِرُ مَعَ خَادِمِهِ الْأَسْوَدِ الصَّغِيرِ
إِلَى الْقَاهِرَةِ بَعْدَ يَوْمَيْنِ He went to Cairo with his
young black servant two
days later.
Hus. ayy. II,181,6

بَعْدَ may refer to a time which is future in re-
lation to the action, thus equivalent to an English
"in so much time," "so many days later," etc.:

ثُمَّ حَضَى إِلَى الْحَدِيقَةِ يَنْتَظِرُ
الدَّرْسَ الثَّانِيَ الَّذِي يَبْدَأُ بَعْدَ
سَاعَتَيْنِ Then he went to the garden
waiting for the second
class which was to begin
two hours later.
Mah. qah. 50,20

أَنَّهُ سَافِرٌ بَعْدَ أَيَّامٍ that he would leave some
days later.
Hus. ayy. I,138,13

فَلَا أَعْلَمُ مَاذَا سَيَكُونُ شَأْنِي
بَعْدَ غَدٍ for I do not know what will
become of me after tomorrow.
Manf. mag. 243,15

هَآ أَنَا قَادِمٌ إِلَيْكَ بَعْدَ قَلِيلٍ
I shall come to you shortly.
Manf. sha'. 189,9

أَنَّهُ لَنْ يَبْقَى مِنْهَا شَيْءٌ بَعْدَ
ثَلَاثَةِ أَوْ أَرْبَعَةِ أَشْهُرٍ that three or four months
later nothing will be left.
Mah. qah. 39,6

it may also refer to the present:

لَا فَايْدَةُ مِنِّي بَعْدَ الْيَوْمِ
From now on I cannot be
of any use.
Hak. ahl. 97,5

إِنِّي قَائِلٌ لَكُمْ جَمِيعًا كَلِمَةً لَا
أَقُولُ لَكُمْ غَيْرَهَا بَعْدَ الْيَوْمِ
I'm telling all of you
something I will never
reveal after today.
Manf. mag. 67,15

This idea of duration, i.e., "since," may be emphasized by using the preposition **مِنْ** governing **بَعْدَ**:

فَمَا بَقَاؤُكُمْ فِي الْحَيَاةِ مِنْ بَعْدِهِمْ؟
What is left for you in
life after their death?
Manf. sha'. 248,7

Governing the adverbial demonstrative particle **إِنْ**, **بَعْدَ** functions as a temporal adverb, "afterward":

بَعْدَئِذٍ afterward [after this].
Hak. ahl. 32,1

بَعْدَ frequently governs a noun clause introduced by **أَنْ** (see Vol. III):

بَعْدَ أَنْ اتَّبَعُوهُ زَمًّا طَوِيلًا
after they had followed
him a long time.
Hai. sir. 197,9

قَالَتْ مَرْيَمُ بَعْدَ أَنْ حَلَّتْ سَبْرَ
حِذَائِهِ الْهَشِيمِ Maryam said, after she
had loosened the thongs
of his broken sandals.
Gibr. I, 158,15

(For a discussion of بَعْدَ governing the adverbial relative لَ, see Vol. III.)

§ 114 قَبْلَ "BEFORE," "PRIOR TO"

قَبْلَ is derived from a noun which is still used as an adverb with the ending :

قَبْلَ (مِنْ) before. Hak. ahl. 21,9

It is found with the diminutive form قَبِيلَ, "a little before":

لَمَّا كَانَ قَبِيلَ الْفَجْرِ — A little before dawn....
Hai. sir. 189,6
Hak. ahl. 29,8

Its meaning is primarily temporal, stating a point in time—past or future:

قَبْلَ هَذَا الْيَوْمِ بِأَيَّامٍ — Some days before [this one].... Hus. ayy. I,33,13

لَمَّا كَانَ إِسْتَيْقَنَ قَبْلَ الْيَوْمِ
أَمْرًا وَلَا نَاهِيًا وَلَا — Never before [that day]
had Stephen been absolute
master nor....
Manf. mag. 146,2

بِلَادِ الْعَرَبِ قَبْلَ الْإِسْلَامِ — Arabia before Islam.
Hai. sir. 66,2

لَأَنَّ كَلَامِي قَبْلَ الْآنَ لَمْ
يَكُنْ صَادِرًا — Because, previously my
words did not come from....
Manf. sha'. 173,9

قَبْلَ ١٩١٩ — Before 1919....
Musa adab. 182,1

قَبْلَ ذَلِكَ — before that.
Hai. sir. 11,13

هَذَا آخِرُ لِقَاءٍ قَبْلَ الْحَقْرِ — This is [our] last meeting
before I leave.
Mah. zuq. 131,17

It can also be used with the logical meaning of "prior," as equivalent to "first of," "above":

شَهِدَا قَبْلَ فِي آيِنِ سَعُودَ فَهُوَ
رَجُلٌ قَبْلَ كُلِّ شَيْءٍ
No matter what is said
about Ibn Sa'ud he is,
above all, a man.
Rah. mul. 58,1

قَبْلَ is frequently governed by the preposition مِنْ. The compound has the idea of continuity preceding a temporal point:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ
الْأَسْتَاذُ ...
Dr. X used to sit at it
before you [did].
Kam. (Zy.) 4,22

(For the use of قَبْلَ introducing a noun clause, and introducing an adverbial relative clause, قَبْلَ مَا, see Vol. III.)

§ 135 مِنْذَ AND مِنْذُ, "SINCE"

مِنْذُ, and also its derived form مِنْذَ, was not originally a preposition but a compound of the preposition مِنْ and the adverbial particle ذَا with a temporal meaning of "from that (time)," "since." The noun following مِنْذَ, therefore, used to be part of a nominal sentence and was in the nominative case. This also explains the reason that مِنْذَ never takes a suffixed pronoun.

In medieval Arabic it was still possible to use مِنْذَ either with the nominative⁶¹: مِنْذَ يَوْمَانِ, "For the last two days. Since (that), two days (have passed)," or with the genitive case⁶²: مِنْذَ الصَّبَاحِ, "since this morning."

It is difficult to see to what extent the construction is still used by modern writers with the nominative case. It seems, rather, that مِنْذَ has

61. See Brock., *Grund.*, I, p. 181; II, p. 542; Wright, II, p. 173; Zajjāji, p. 150; Farhat, *Bah.* p. 316.

62. See Reck., *Synt. Verh.*, p. 269; Wright, II, p. 173; Zajjāji, p. 150; Farhat, *Bah.* p. 316.

become a preposition completely and is always found with a noun following it in the genitive case; however, it still cannot be used with a personal suffix and it is always restricted to its basic temporal meaning.

A مِنْذُ expresses its temporal meaning as something continuous from a point of departure, "since," "for":

- | | |
|---|--|
| الَّذِي لَمْ يَرِ وَجْهَ الصَّابُونِ
مِنْذُ عَامَيْنِ | which had not seen soap
for two years.
Hak. yaum. 48,15 |
| قَدْ كَانَ يَعْرِفُ الْأُسْرَةَ مِنْذُ
عِشْرِينَ سَنَةً | He had known the family
for twenty years.
Hus. ayy. I,36,2 |
| إِنَّهُ عَلَيْكَ مِنْذُ زَمَنٍ طَوِيلٍ | He has been your customer
for a long time.
Hus. ayy. I,30,16 |
| مَا فَتِيَ مِنْذُ ذَلِكَ الْيَوْمِ بِجِدِّ
طَبِيبَهَا فِي فَمِهِ | Since that day he always
had its taste in his
mouth. Tai. (Br.) 125,15 |
| أَنَا لَمْ أَرِ وَالِدَكَ مِنْذُ عِشْرِينَ
سَنَةً | I have not seen your father
for twenty years.
Gibr. II,17,21 |

It can refer to the present and the future as the point of departure:

- | | |
|-------------------------------|---|
| مِنْذُ غَدٍ | from tomorrow on.
Hus. ayy. I,62,1 |
| لَنْ أَرَاكَ مِنْذُ الْيَوْمِ | I won't see you after today.
Hus. 'ala. I,10,1 |

In this meaning, it can also be applied to local expressions:

- | | |
|---|--|
| وَلَكِنَّ الْأَمْرَ ثَقُلَ عَلَيْهِ مِنْذُ
بَابِ الْعَبْدِ | But the material became
difficult for him after
the chapter on the Subject.
Hus. ayy. I,75,11 |
|---|--|

B It also expresses the action or event as a single entity in the past "from which" the time element is counted: "ago";

- هَذَا مِّنْ ثَلَاثِينَ سَنَةً This was thirty years ago.
Raih. mul. 204,20
- نَعَمْ . . . هُنَا . . . مَاتَتِ الْأَمِيرَةُ
الْقَدِيْسَةُ بِرِسْكَهَا مِّنْ ثَلَاثِ مِائَةِ عَامٍ Yes, Saint Princess Prisca
died here 300 years ago.
Hak. ahl. 46,3
- مِّنْ أَيَّامٍ حَسِبْتَنِي أَدْرَكَتْ بِرَّ
ذَلِكَ التَّغْيِيرِ A few days ago I thought
I had found the secret of
that change.
Nu'. (Zy.) 33,16
- وَجَدَ قَتِيلًا فِي الْبَرِّيَّةِ مِّنْ خَمْسَةِ
أَعْوَامٍ He had been found murdered
in the wilderness five
years before.
Gibr. I,156,3
- كَأَنَّهُا نَحْفُورَةٌ مِّنْ يَوْمَيْنِ as if it had been inscribed
only two days before.
'Aww. (Br.) 19,25
- وَحَلَلْنَا مِّنْ ثَلَاثَةِ أَيَّامٍ أَنَا وَأَبِي
إِلَى كُوبْلَانْس My father and I arrived at
Coblence three days ago.
Manf. mag. 102,14
- وَقَدْ نَزَحَ أَجْدَاؤِي مِّنْ بَائَتِي
سَنَةً مِّنْ قَلْبِ بَلَدِ الْبِلَالِ since my ancestors migrated
two centuries ago from the
heart of this region.
Raih. (Zy.) 23,8
- أَنَّ هَذَا الطَّيْحَ الْكَافِرَ قَدْ جَاءَ
الْقَرْيَةَ مِّنْ أَسْبُوعَيْنِ that the renegade unbeliever
had come to the village two
weeks before.
Gibr. I,179,9
- فِي مِثْلِ هَذَا الْيَوْمِ مِّنْ خَمْسِ
وَعِشْرِينَ سَنَةً — On such a day as today,
twenty-five years ago....
Gibr. II,193,5

C It is frequently used with the prepositions **عَلَى** and **إِلَى** as the first part in correlative constructions

مِنْذُ بَدْءِ هَذَا الْقَرْنِ حَتَّى الْيَوْمِ	from the beginning of this century up to now. Mand. (Br.) 1,3
مِنْذُ الْقَرْنِ السَّادِسِ إِلَى الْقَرْنِ التَّاسِعِ عَشَرَ	from the sixteenth to the seventeenth century. Hai. sir. 23,5
مِنْذُ رُودُلْفِ دُلُوهِمِ إِلَى وَقْتِنَا	from Rudolph Duluhaim up to the present. Hai. sir. 10,20

(For its use as a temporal particle, see Vol. III.)

§ 136 دُونَ "CLOSE TO," "BENEATH," "LESS," "WITHOUT"

A The fundamental meaning of دُونَ is related to the idea of "to approach," "to come near," "to be near." It is from this meaning that its significance of "not reaching something," "short of," but still "near" is derived.

ضَرْبَةٌ أُخْرَى قَضَتْ عَلَيْهِ دُونَ الْخَوْصِ	another shot that killed him before reaching the cistern. Hai. sir. 263,8
---	---

Hence, its meaning of "near," "this side of":

(الْحَيَاةُ) تَتَّصِلُ مِنْ هَاهُ هَذِهِ الْقَنَاةِ عَلَى نَحْوِ مَا هِيَ دُونَهَا	[life] beyond the stream was the same as on this side of it. Hus. ayy. I, 13,6
---	---

Note the following, which has the same meaning but an interjectional effect:

قَدْ وَنَكَ وَالْإِسْلَامَ	There you have Islam. Mah. qah. 24,5
----------------------------	---

B دُونَ may also imply a comparison of inferiority, "less than":

لَا يَرْضَى بِشَيْءٍ دُونَ ذَلِكَ	He would not be satisfied with less than that. Hus. ayy. I, 34,7
-----------------------------------	---

وَأَنْتَ دُونَ الثَّلَاثِينَ	and you are less than thirty. Nu'. liq. 70,16
لَيْسَتْ دُونَ صَاحِبَتِهَا جَمَالًا	She was not less beautiful than its protagonist. Mah. zuq. 51,19
دُونَ لَحِ الْبَصَرِ	In no time [in less than the glance of the eye]. Hus. ayy. I,13,9
لَمْ يَبْقَ مَعَهُ إِلَّا نَفَرٌ دُونَ الْعَشْرَةِ	Only a group of less than ten remained with him. Hai. sir. 297,3
(الْقَبَائِلُ) لَا تَقْبَلُ عَلَى مَا دُونَ الْحُرِّيَّةِ كَامِلَةً إِلَّا —	(The tribes) will not accept anything less than perfect freedom for.... Hai. sir. 79,3
وَلَا يَرْضَى بِمَا دُونَ السَّوَادَةِ الْكَامِلَةِ بَيْنَ —	He is not satisfied with less than complete equality between.... Hai. sir. 79,7
لَيْسَ عَلَى طَهَ دُونَ أَلِيكَ جَمَالًا	Ali Taha was no less handsome than the Bey. Mah. qah. 125,1

C When دُونَ introduces a modification to a verbal object, it expresses exclusion, as in "excluding," "but not":

ثُمَّ اشْتَغَلَ الْأَدِيبُ بِشُؤْنِ هَذِهِ الطَّبَقَةِ دُونَ الشَّعْبِ	Thence [is derived] the writer's preoccupation with the problems of this class, excluding those of the lower classes. Musa (Zy.) 2,6
وَمَا بَالُهُ اتَّخَذَ خَلِيفَةً دُونَ غَيْرِهِ مِنَ الشُّبَّانِ؟	why had he been elected caliph but not the other youths? Hus. ayy. I,71,3

لِذَلِكَ أَخْتَفَظُ بِالسَّاقِيَةِ وَحْدَهَا
دُونَ الرِّفَاقَةِ

For this reason he took
care of the *sikāya* but
not the *rifāḥa*.
Hai. sir. 114,13

Note the expressions:

كَأَنَّتْ إِحْسَانَ سَحَابَةٍ دُونَ غَيْرِهَا

It was Ihsan Shahhata in
person. Mah. qah. 113,17

كَأَنَّتْ تَحِيَّةَ حَمْدِيسَ دُونَ سِوَاهَا

It was Tahya Hamdis in
person! Mah. qah. 63,10

كَأَنَّ سَاعِي سَالِمٍ الْإِخْشِيدِي
دُونَ غَيْرِهِ

It was Salim al-Ikhshida's
messenger in person.
Mah. qah. 102,5

When دُونَ modifies the subject in its realization
of an action, it can be understood as "without":

إِنَّهُ يَتَزَوَّجُ دُونَ عِلْمِهِمَا

He was getting married
without their knowledge.
Mah. qah. 112,6

نَهَضَ مَأْمُونٌ قَائِمًا دُونَ كَلِمَةٍ

Ma'mun arose without a
word. Mah. qah. 69,17

أَنَّهُ لَا يَقْطَعُ بِرَأْيِ دُونِهِمْ

that he does not make a
decision without them.
Hai. sir. 261,19

أَوْ نَمُوتُ دُونَهُ

or we die without [accom-
plishing] it.
Hai. sir. 288,1

أَشْرَقَتِ الشَّمْسُ دُونَ حِجَابٍ

The sun arose [without
hindrance].
Mah. qah. 73,10

and can also be found with the same meaning in the
nominal sentence:

وَلَكِنَّهُ الْحَقِيقَةُ دُونَ زِيَادَةٍ

but it is the naked truth.
Mah. qah. 88,21

With verbs meaning "to keep away" and the like,
دُونَ expresses an idea related to that of عَنْ with the
same verbs, "away from":

إِذَا طَوْتُ دُونِي سِرَّهَا if she concealed her secret from me.
Mah. qah. 89,5

It is also frequently used as a prepositional compound with **دُونِ** and **بِ**, having the same negative meaning, "without":

لَا أَتَصَوَّرُ الرَّحِيلَ بِدُونِهِ I cannot imagine departing without him.
Hak. sul. 49,8

Note the expression:

أَغْلَقَ بَابَهَا مِنْ دُونِهِ He closed its door behind him. Hus. ayy. I,102,16
(also see: Hus. ayy. I,10,8
Hus. ayy. I,22,7
Hus. 'ala. I,39,3)

Modifying a noun clause introduced by **أَنَّ** (see Vol. III), **دُونِ** denies the action expressed by the noun clause, and thus means "without":

خَرَجَ سَالِمًا كَمَا دَخَلَ دُونِ أَنْ
شَعَرَ بِالزَّمَنِ He went out as safely as he had come in, without noticing the time.
Hak. ahl. 37,1

لِأَرَأَهُ دُونِ أَنْ تَرَانِي to see him without myself being seen.
Maz. (Zy.) 10,19

إِلْتَفَتَ إِلَيْهِ دُونِ أَنْ تَتَغَيَّرَ
مَلَامِحُ وَجْهِهِ He turned to him without changing his expression.
Mah. qah. 31,20

ثُمَّ خَرَجْتُ دُونِ أَنْ يَشْعُرُوا
بِخُرُوجِي Then I went out without their noticing my departure. Gibr. II,38,4

§ 137 تَحْتَ "UNDER," "BELOW"

A The original local notion of the preposition

represents its usual meaning. The local idea may be understood either as static or as in motion:

أَنَا أَحْفَرُ لَهَا قَبْرًا تَحْتِ هَذِهِ الْأَغْصَانِ الْمَدْلِيَّةِ	I shall dig a grave for them under these hanging branches. Gibr. I, 151, 7
مَدَّ يَدَهُ تَحْتِ رِجَالِهِ	He reached under his pillow. Manf. (Zy.) 30, 27
جَذَبَ كَرِيسْتِيَانَ إِلَى مَا تَحْتِ الشَّرْفَةِ	He drew Christian under the balcony. Manf. sha'. 170, 7

In a visual representation, تَحَتَّ is used in such expressions as:

تَحْتِ نَظْرِي	under my sight. Hak. sul. 46, 5
تَحْتِ هَذَا الْجَوِّ الْفَاسِقِ	under this wild sky. Gibr. I, 155, 5
تَحْتِ سِتْرِ الظُّلَامِ	under the veil of darkness. Hak. ahl. 23, 1
تَحْتِ السَّمَاءِ	under the sky. Hus. ayy. I, 6, 13
تَحْتِ ظِلَالِ الرَّيْفُونِ	in the shadow of the lin- den trees. Manf. mag. 1, 3

It is frequently used in a prepositional compound:

سَأَقِفُ أَنَا مِنْ تَحْتِهَا	I'll place myself under it. Manf. sha'. 167, 10
خَارِجًا مِنْ تَحْتِ أَحْجَارِ الْقَبْرِ	Coming out from under the tombstones. Maz. (Zy.) 10, 38

B. It may be used in a figurative meaning, as "under the power, or authority," as opposed to عَلَى (see page 323):

- وَلَا تَسَافِرُ إِلَّا تَحْتَ حِمَايَةٍ and she only travels under his protection.
Q. Amin (Zy.) 5,32
- كَانُوا يَغْلِبُونَ الْأَرْضَ وَيَزَعُونَهَا وَيَحْصِدُونَ فِيهَا تَحْتَ مُرَاقَبَتِهِ They farmed the land and sowed and reaped under his control.
Gibr. I,153,3
- عَاشَا فِي عَصْرِ وَاحِدٍ تَحْتَ حُكْمِ دَقْيَانُوسِ They both lived in the same period under the rule of Dacianus.
Hak. ahl. 168,15
- هُوَ تَحْتَ حِمَايَةِ الْعَمِّ إِبْرَاهِيمَ He was in the care of Uncle Ibrahim.
'Aww. (Br.) 10,18
- نَشَأَ الْغُلَامُ تَحْتَ سَيِّطَرَةِ أُمِّهِ أَيْسَ The boy grew up under the control of his father's wife. Tai. (Br.) 124,2

and therefore "inclusion" also:

- الْعُلُومُ الطَّبِيعِيَّةُ وَتَحْتَهَا الطِّبُّ وَالْبَيْطَرَةُ Natural sciences, among them medicine and veterinary medicine.
Djir. tar. I,12,21

§ 138 فَوْقُ "ABOVE," "UPON"

A Fundamentally, فَوْقُ expresses the local idea of "over" (cf. فَاوٍ, "to surpass," "to be superior"). Thus it is the opposite of the idea expressed by تَحْتَ.

The local idea may be understood as either static or as in motion:

- لَعَلَّهُ فَوْقَ هَذِهِ الشَّجَرَةِ Perhaps he is on this tree. Hak. sul. 20,3
- فَرَشَتْ فِرَاشَيْنِ — الْوَاحِدَ فَوْقَ الْآخَرِ She spread two blankets...., one on top of the other.
Raih. (Zy.) 23,34

ثُمَّ وَضَعَ أَصَابِعَهُ يَلْطِفُ فَوْقَ قَلْبِهَا
Then he gently placed his fingers over her heart.
Gibr. III,155,7

ثُمَّ صَلَبَ ذِرَاعَيْهَا فَوْقَ صَدْرِهَا
Then he folded her arms over her chest.
Gibr. III,155,9

يُحَلِّقُ الْحُبُّ فَوْقَ الزَّمَنِ مِثْلَ الْفَرَّاشَةِ فَوْقَ الْأَزْهَارِ
Love flies over time like a butterfly over flowers. Hak. ahl. 172,11

It is also used in a prepositional compound:

وَقَبَا مِنْ فَوْقِهِ jumping over it.
Hus. ayy. I,5,3

B When modifying temporal notions, فوق has the meaning of "more than," "over":

أَنَا فَوْقَ الْخَمْسِينَ I am over fifty.
Nu'. liq. 70,16

C In a logical approach, considering a noun or a notion as having logical limits, فوق has the meaning of "beyond," "more than," and thus may imply a comparison:

قَدْ كَانَ فَوْقَ مَا يَحْتَمِلُ الْمُحْتَمِلُ
That was beyond man's endurance.
Manf. mag. 34,16

لَا تَسْأَلْنِي فَوْقَ مَا فِي أَسْطِطَاعَتِي
أَنْ أُعْطِيَكَ
Don't ask from me more than I can give you.
Nu'. liq. 62,16

أَنَّهُ يَفْعَلُ فَوْقَ مَا فَعَلَ أَجْدَادُهُ
that he did more than his ancestors.
Raih. mul. 99,4

أَنْ يَكُونَ لَكَ عَلَى قُلُوبِ النَّاسِ
سُلْطَانٌ فَوْقَ سُلْطَانِ اللَّهِ
that you have on men's hearts a power greater than God's.
Manf. mag. 48,7

أَنَّ جَمَالَ الْكَائِنَاتِ فَوْقَ جَمَالِ
التَّصَوُّرَاتِ وَحَقَائِقُ الْمَوْجُودَاتِ
فَوْقَ هَوَايِفِ الْخَيَالَاتِ

that the beauty of existing beings is greater than the beauty of ideas, and the reality of existing things is more important than the voice of phantasy.
Manf. mag. 10,19

فَوْقَ may also have a meaning of increase, "besides," "in addition to":

هُوَ فَوْقَ ذَلِكَ شَاعِرٌ حَقِيقٌ مَطْبُوعٌ

He is, besides that, a versatile and gifted poet.
Manf. sha'. 25,11

وَفَوْقَ ذَلِكَ نَبَى أَنْ —

Besides that, we observe that.... Amin duh. I,5,6

فَوْقَ ذَلِكَ قَدِ اشْتُقَّ بَعِيدَةٌ جِدًّا
عَنْ خُرَاسَانَ

Besides that, Damascus is very distant from Khorasan.
Amin duh. I,180,13

§ 139 سَوَى "EQUALITY," "SAMENESS"

سَوَى is actually a substantive that follows the pattern of the nouns with one single case ending. It means "equality," "equivalence" (cf. سَوَى, "to be equivalent").

It is commonly used following a negative construction such as "there is nothing like (i.e., the equivalent of) this." Hence its exceptive meaning: "except," "there is nothing except this" (cf. لَا سِوَا Vol. III).

A سَوَى is usually found modifying an indefinite noun or one general in meaning as its prepositional apposition, for which it introduces a restriction, and governing either a noun in the genitive case (see Vol. III):

أَوَلَمْ تَجِدْ رَسُولًا سِوَى هَذِهِ
الْمَرْأَةِ؟

Didn't you find any messenger except this woman?
Hak. ahl. 15,10

ذَكَرْتُ أَنَّ لَيْسَ بِهِ أَحَدٌ سِوَى
جَدَّتِي I remembered that there
was no one there besides
my grandmother.
Maz. (Zy.) 10,3

لِفَتْرٍ سَبَبِ سِوَى مَجَرِّ رَغْبَتِهِ
فِي — For no other reason than
his mere desire for....
Q. Amin (Zy.) 5,12

or a noun clause introduced by أَنْ, or أَنَّ also
functioning as a genitive (see Vol. III):

أَنْتَ لَا تَفْهَمُ شَيْئًا سِوَى أَنْكَ — You understand nothing
but that you....
Hak. ahl. 22,8

لَا شَيْءَ سِوَى أَنْ أَقُولَ لَكَ
— مَرَّةً أُخْرَى nothing else except to
tell you once more....
Manf. sha'. 49,9

لَمْ يَعْرِفْ عَنْهَا شَيْئًا سِوَى أَنَّ
لِوَالِدِهَا شَرَفًا مَهْرُومًا about whom he knew only
that her father was of
noble descent.
Gibr. I,118,20

B It is also used to introduce in the genitive
case a necessary component of the sentence⁶³ (see
Vol. III):

مَا نَكْبَةٌ بِإِلَادِكَ سِوَى جُزْءِ نَكْبَةِ
الْعَالَمِ وَمَا الدَّمُوعُ وَالِدَمَاءُ الَّتِي
أَهْرَقْتَ فِي إِيلَادِكَ سِوَى قَطْرَاتٍ مِنْ
نَهْرِ الدِّمَاءِ وَالِدَّمُوعِ الْعَدَدَقِي لَيْلًا
وَنَهَارًا فِي أَوْدِيَةِ الْأَرْضِ وَسُهُولِهَا Your people's disaster
is only a part of the
world's disaster, and the
tears and bloodshed by your
country are only drops of
the river of blood and tears
pouring day and night in
the valleys and on the
plains of the earth.
Gibr. III,89,18

أَنَا أُحِبُّكَ وَلَا أُحِبُّ سِوَاكَ I love you and I love no
one besides you.
Gibr. I,143,15

63. Note that when سِوَى is used in exceptive verbal
constructions (see Vol. III) introducing the subject, the
verb will agree with the noun governed by the preposition
سِوَى although the noun is in the genitive case (see page 153f.).

لَمْ تَحْضِ سَوَى دَقَائِقَ مَعْدُودَاتٍ
حَتَّى — A few minutes had barely
passed when....
Mah. qah. 34,13

لَمْ أَعُدُّ أَرَى سِوَاكَ
Never again looked I upon
anyone save you.
Gibr. I,150,5

الطَّبِيعَةُ كُلُّهَا لَيْسَتْ سِوَى
سَجَانٍ صَامِتٍ Nature is nothing but a
silent jailer.
Hak. sheh. 53,6

فِي مَكَانٍ لَا يَعْلَمُهُ سِوَايَ
in a place no one knows
except me.
Hak. ahl. 59,5

C سِوَى is also used after an interrogative par-
ticle:

وَلَكِنْ هَلْ لَدَيْهِ سِوَاهُ؟ Did he have anybody else?
Mah. qah. 8,18

and after دُونَ with its negative meaning:

أَنْ يَفْكُرَ فِيهِ دُونَ سِوَاهُ to think of him and no-
body else.
Mah. qah. 86,17

D سِوَى is also found in affirmative statements,
frequently in the form of a relative construction
with كَمَا :

إِلَّا سَلَامٌ يَنْكُرُ كُلَّ مَا سِوَى التَّوْحِيدِ
أَشَدُّ الْإِنْكَارِ Islam absolutely denies
anything but God's unity.
Hai. sir. 5,19

قَدْ كَانَتْ بِلَادُ الْعَرَبِ فِيهَا سِوَى
الَّذِينَ تَجْهَلُونَ بِالْفِعْلِ مِنْ أَهْلِ
عِلْمِكَ الْعَصْرِ الْقَدِيمَةِ The Arabic nations, with
the exception of Yemen,
were actually unknown to
the people of those ancient
periods. Hai. sir. 72,7

شَقَّ عَلَيْهَا أَنْ تَكُونَ قَدْ أَرْتَبَطَتْ
سِوَاهُ It grieved her to have
bound herself to another.
Nu'. liq. 33,12

لَمْ تَطْمَعِ بَرْزَنْطِيَّةَ وَلَا طَمَعَتْ فَارِسَ
فِيمَا سِوَى الْيَمَنِ مِنْ بِلَادٍ شَبِهُ
الْجَزِيرَةِ —

Neither Byzantium nor Persia coveted any of the nations of the peninsula with the exception of Yemen....

Hai. sir. 79,18

§ 140 نَحْوُ "TOWARD," "ABOUT"

نَحْوُ is an adverbial accusative from the substantive نَحَا, "direction" (نَحَا "to go to," "toward").

Its original meaning is direction toward a place or a person:

أَنْتِ تُسِيرِينَ نَحْوَ الْأَبَدِيَّةِ مُسْرِعَةً

You are hastening toward eternity.

Gibr. II,129,4

خَرَجْتُ أَنَا وَأَبُوهُ نَحْوَهُ

His father and I went out to him.

Hai. sir. 110,22

It may also be used in a moral connotation:

وَكَيْفَ يَكُونُ شَعْرُهُ نَحْوَ زَوْجِهِ
غَدًا؟ وَكَيْفَ يَكُونُ شَعْرُهَا نَحْوَهُ؟

How would he feel later about his wife? And how would she feel about him? Mah. qah. 112,15

With numerals, نَحْوُ expresses the approximation: "about," "around":

أَسْتَطِيعُ أَنْ أَذْكَرَ نَحْوَ عِشْرِينَ
كَلِمَةً أُخْرَى

I could mention about twenty other words. Musa adab. 65,15

قَدْ بَقِيَ يُحَدِّثُنِي عَنْكَ نَحْوَ
السَّاعَةِ

He kept talking to me about you for almost one hour. Nu'. liq. 13,16

قَدْ دَامَتِ الدَّوْلَةُ السَّاسَنِيَّةُ نَحْوَ
أَرْبَعَةِ قُرُونٍ

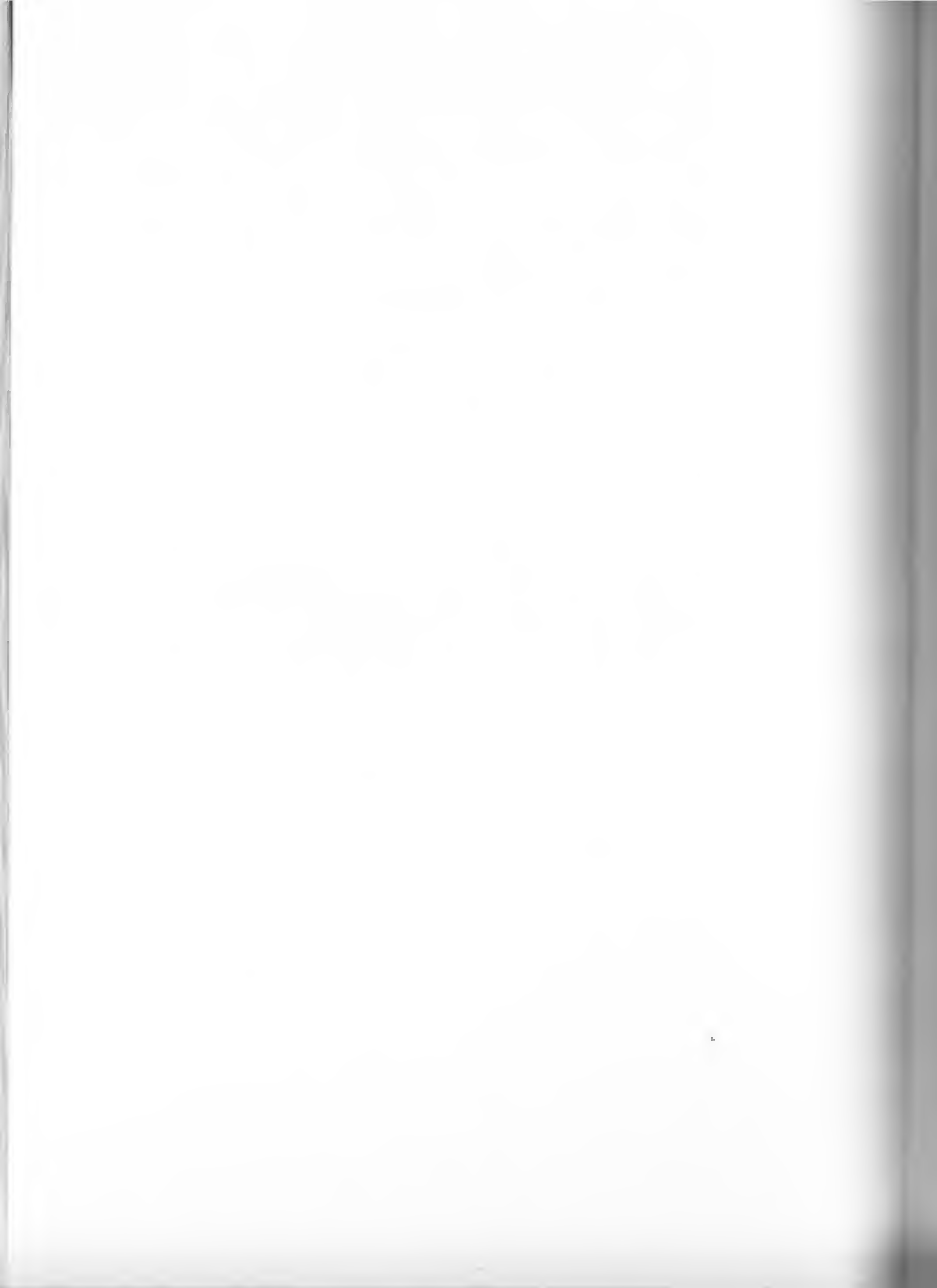
The Sassanian dynasty lasted for about four centuries.

Amin duh. I,184,11

تَحْو may also be used to give the same idea of approximation to other prepositional constructions involving numerals:

سَكَنَ دِمَشْقَ قَبْلَ تَحْوِ ١٥٠ سَنَةً He lived in Damascus some
150 years ago.
Kurd. (Zy.) 28,4

VIII THE NUMERALS



§ 141 THE CARDINAL NUMBERS

A special difficulty encountered in the correct understanding of the numerals in Arabic is found in their peculiar agreement with their objects. The numbers one and two are adjectives and have normal agreement; three through ten are substantives and take the so-called inverted agreement, or polarity. That is to say, they take the feminine ending when referring to masculine nouns and vice versa.

With regard to polarity, however, the gender of the numeral is determined by the gender of the noun in the singular. Thus, when a noun in the singular is masculine, the numeral, even in instances when it governs the plural of the noun, will be feminine regardless of the change in gender between singular and plural that is usual in many cases, e.g., with broken plurals of inanimate objects.

Here we shall not undertake an explanation of this peculiarity of the Arabic numerals nor shall we refer to the numerous efforts made to explain a fact that certainly belongs in some way to the spirit of the language and is common to all Semitic languages.

§ 142 ONE (1)

أَحَدٌ being a substantive always agrees in the normal manner with the noun which it modifies. It is often used in an independent position, the noun to which it refers being understood; it then loses its numerical character to become equivalent to an indefinite pronoun otherwise missing in Arabic.

إِذَا سَافَرَ أَحَدٌ خَرَجَتْ الْقَرْيَةُ كُلُّهَا لِوَدَاعِهِ

When someone goes on a journey, the whole village turns out to bid farewell.

Sak. (Zy.) 13,21

لَا أَحَدٌ يَعْرِى No one knows.
Hak. sheh. 11,6

سَأَلَهُ هَلْ رَأَى أَحَدًا؟ He asked him whether he
had seen anyone.
Hail. sir. 260,5

The noun which أَحَدٌ modifies may be in the genitive plural; أَحَدٌ then has a partitive value, "one of," and agrees in gender with the genitive it governs:

إِذَا بَنَى أَحَدُهُمْ When one [of them] builds
[a house].
Sak. (Zy.) 13,18

مِنْ نَافِذَةِ أَحَدِ النَّارِ السَّجُورَةِ from the window of one [of
the] deserted house[s].
Manf. sha'. 262,8

هِيَ أَحَدُ اللُّغَاتِ السَّامِيَّةِ It is one of the Semitic
languages.
Djir. tar. I,42,2

أَثْنَاءَ إِحْدَى رِحَالَتِ الصَّيْفِ during one of [his] sum-
mer trips.
Hail. sir. 98,10

لِأَحَدِ سَبَبَيْنِ for one of the two reasons.
Amin duh. III,15,5

إِحْدَاهُنَّ one of them.
Hus. ayy. I,25,12

or it can be introduced by the preposition مِنْ :

لَا يُرِيدُ أَحَدٌ مِنْهُمْ أَنْ يَزُورَنِي None of them wants to
visit me.
Qud. (Br.) 55,1

وَلَكِنْ أَحَدًا مِنَ النَّاسِ لَا يَعْرِفُهُ but no one knew him by
this name.
'Aww. (Br.) 9,5

On the other hand, a noun in the singular with an indefinite ending (nunnation) may also express the idea of unity:

حَتَّى أُسْبُوعٍ وَأُسْبُوعَانِ عَلَى —

One week passed and then another....
Sib. (Br.) 119,1

مِنْ غَيْرِ أَنْ يَنْتَظِرَ مِنْهُمْ كَلِمَةً
عَطْفٍ أَوْ شُكْرِ

without expecting a single word of affection or thanks from them.
Ghur. (Zy.) 31,14

كَأَنَّمَا نَسْتُ عَلَيْهَا عَامًا

as if I had slept on it one year.
Hak. ahl. 9,9

فَلِمَ لَا يَرْقُصُ الرَّجُلُ إِلَّا مَعَ امْرَأَةٍ؟

Why doesn't each man dance with one woman?
Manf. mag. 64,14

In order to emphasize the meaning of unity, "one," "a single one," Arabic uses the form of the ordinal number ⁶⁴ **وَاحِدٌ** in an adjectival function, thereby following the noun it modifies:

نَسَكْنَا غُرْفَةً وَاحِدَةً

We occupied a single room.
Jabr. (Br.) 71,25

تَعْنِي أَنَّ جَعَلَكَ وَالْكَمَنَجَةَ كِيَانًا
وَاحِدًا ؟

Do you mean that he considered you and the violin as just one being?
Nu'. liq. 13,15

الْعِلْمُ شَيْءٌ وَاحِدٌ لَيْسَ ذَا فُرُوعٍ

Science is one single entity; it has no parts.
Amin duh. II,9,19

فَإِذَا هِيَ خَلَاءٌ لَيْسَ فِيهَا طَالِبٌ
وَاحِدٌ

It was empty, there was not a single student there.
Hai. (Zy.) 14,4

إِنَّهُمَا وَاحِدًا وَعَاشَا فِي عَصْرِ وَاحِدٍ

They (existed and) lived in one and the same period.
Hak. ahl. 128,14

64. **وَاحِدٌ** is actually an ordinal number according to its pattern (فَاعِلٌ), and is used independently as a cardinal number only as a unit. With compound numbers, only **وَاحِدٌ** (fem. **وَاحِدَةٌ**) is found.

But it can also be used in a pronominal function, the noun it modifies being understood or introduced by the preposition *من* :

لَا تَسْتَطِيعُ وَاحِدَةٌ مِنْهُمْ أَنْ — None of them can....
Hus. 'ala. I, 26, 13

اجْتَمَعُوا إِلَى وَاحِدٍ مِنْهُمْ They gathered in one of
their [rooms].
Hus. ayy. I, 25, 1

أَنَا وَاحِدٌ مِنْكُمْ I am one of you.
Gibr. I, 187, 15

إِنَّ وَاحِدًا مِنَ الْمَسْتَقْرِقِينَ Indeed, one of the Ori-
الَّذِينَ — لَيَذْكُرُ entalists who...mentions...
Haj. sir. 10, 1

كَوَاحِدٍ مِنْ أَبْنَاءِ يَتْلُكَ النَّاحِيَةِ like a man of this vi-
cinity. Nu'. liq. 56, 7

This prepositional determination may be omitted when the noun to which it refers has already been mentioned:

الْتَهَمَهَا وَاحِدَةٌ بَعْدَ وَاحِدَةٍ He devoured them, one
after another.
'Aww. (Br.) 17, 11

عِنْدَمَا جَاءَ الْخَدَمُ الْوَاحِدُ بَعْدَ الْآخَرِ — When the servants arrived,
one after the other....
Raih. mul. 163, 14

When used as the first part in a correlative construction, the numeral has a reciprocal meaning, "one another," "each other":

لِمَ لَا يَفْقَهُ أَحَدُنَا الْآخَرَ؟ Why don't we understand
each other?
Hak. ahl. 86, 10

الْوَاكِدَةُ تَلُو الْآخَرَى following one another.
al-Hus. (Br. II) 2, 22

§ 143 TWO (2)

(اِثْنَانِ) as its form shows is a dual and has the normal two case declension of the duals. It follows the noun it modifies, with which it agrees in gender and number; thus, it always follows a noun in the dual:

هَـا هُوَ يَرْجِعُ إِلَى الْكَوْ بِقَرَشَيْنِ
اِثْنَيْنِ There he is, returning to
the hut with two piasters.
'Aww. (Br.) 12,18

مَا وَجَدَ الشَّطَّ إِلَّا قَلَتَيْنِ
اِثْنَتَيْنِ The comb has only caught
two lice.
Mah. zuq. 31,13

The substantive modified by the number may be omitted when mention of it has already been made:

(الْأَدَبَاءُ) اِثْنَانِ آخَرَانِ (The writers) two more.
Musa adab. 179,3

(جُزُرٌ) أَهْمَهَا اِثْنَانِ (Islands) the most impor-
tant are two.
Raih. mul. 197,3

or introduced by the preposition *بَيْنَ* :

كُلُّ اِثْنَيْنِ مِنْهُمْ every second of them.
Hai. sir. 257,21

The dual form of a noun by itself is very frequently used as equivalent to the numeral two:

لَيْلَتَيْنِ أَوْ ثَلَاثًا⁶⁵ two or three nights.
Hak. ahl. 10,12

خِلَالَ سَتَتَيْنِ أَوْ ثَلَاثِ during two or three years.
Hai. sir. 34,3

أَقَامَ فِي الْقَاهِرَةِ أُسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ أُسْبُوعَيْنِ He spent two weeks or more
in Cairo....
Hus. ayy. II,3,1

65. On the omission of the numbered noun, see page 385f.

§ 144 THREE THROUGH TEN (3-10)

The numerals three through ten follow the trip-tote (three case) declension and govern the nouns they modify in the genitive plural with which the numeral, although originally a substantive, agrees according to the rules of polarity⁶⁶:

ثَلَاثَةُ صِبْيَانٍ	three boys. 'Aww. {Br.} 13,22
كَانَ الشَّيْخُ قَدْ حَجَّ ثَلَاثَ مَرَّاتٍ	The old man had undertaken the pilgrimage three times. Hus. ayy. I,94,7
أَرْبَعُ دُرِّيَّاتٍ	four dozen. 'Aww. {Br.} 13,7
كَانَ ذَلِكَ مُنْذُ خَمْسَةِ أَعوَامٍ	That happened five years ago. Hak. ahl. 20,12
سِتَّةُ أَجْزَاءٍ	six parts. Hus. ayy. I,57,7
سَبْعَةُ رِجَالٍ	seven men. Hal. sir. 296,3
لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ	We were a family of seven. Jabr. {Br.} 71,25
بِثَمَانِي سَاعَاتٍ	In eight hours. Raih. mul. 116,21
بَعْدَ عَشْرِ سَنَوَاتٍ	Ten years after.... Hal. sir. 166,17

(For the units governing the numeral مِائَةٌ, "hundred," see page 369 and أَلْفٌ "one thousand," see page 370.)

66. Agreement according to the rules of polarity is only very seldom disregarded, as for example in the following case in which only men are referred to:

ثَلَاثُنَا	The three of us. Hak. ahl. 67,15
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§ 145 ELEVEN THROUGH NINETEEN (11-19)

The numerals eleven through nineteen are unchangeable in case and always take the accusative ending without nunnation, with the exception of twelve, whose unit follows the regular two case declension of the dual.

The tens have normal gender agreement as do the units one and two. The other units—three through nine—keep their usual polarity, however.

The numbered noun follows the numeral and is in the singular accusative case; it functions syntactically as an adverbial accusative of specification (see page 185):

أَحَدٌ عَشَرَ شَيْخًا	eleven sheikhs. Kam. (Zy.) 4,6
أَنْفَقُ فِي سَبِيلِ ذَلِكَ اثْنَيْ عَشَرَ فَرَنْكًا	I spend twelve francs in this way. Manf. mag. 89,8
بَعْدَ اثْنَتَيْ عَشْرَةَ سَنَةً	after twelve years. Hus. ayy. II,54,11
لَا يَزِيدُ عُمُرُهُ عَنْ خَمْسِ عَشْرَةَ سَنَةً	He is no older than fifteen. Q. Am. (Zy.) 5,35
بَعْدَ فِرَاقٍ خَمْسَةَ عَشَرَ عَامًا	after a separation of fifteen years. Mah. qah. 56,13

Note, however:

ثَلَاثَ عَشَرَ سَنَةً	thirteen years. Hai. sir. 207,5
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§ 146 TWENTY THROUGH NINETY-NINE (20-99)

Ten and a unit are always coordinated by the conjunction *wa*, with the unit preceding the ten.

The tens follow the regular two case declension of the sound plurals and are unchangeable in gender, while the units follow the three case declension

and either have the usual agreement (one and two) or polarity (three through nine).

The governed noun is in the accusative singular as an accusative of specification:

لَكَ إِذَا ثَلَاثَ وَعِشْرُونَ عَصَا	Then you get twenty-three blows. 'Aww. (Br.) 11,19
مَا مَرَّ أَرْبَعُ وَعِشْرُونَ سَاعَةً حَتَّى —	Twenty-four hours had hardly passed.... Raih. mul. 79,10
ظَلَّ هَذَا الْحِصَارُ خَمْسًا وَعِشْرِينَ لَيْلَةً	This siege lasted twenty-five days. Hai. sir. 328,11
سَبْعَةَ وَعِشْرُونَ قِرْشًا	twenty-seven piasters. 'Aww. (Br.) 11,28
كَانَ ذَلِكَ قَبْلَ سَبْعِ وَعِشْرِينَ سَنَةً	This was twenty-seven years ago. Bak. (Br.11) 100,1
(اِسْتَوْعَبَ) ثَمَانِيًا وَأَرْبَعِينَ قِطْعَةً	(It contained) forty-eight pieces. 'Aww. (Br.) 13,7
خَمْسُونَ سَنَةً	fifty years. 'Aww. (Br.) 15,12
ثَلَاثَةٌ وَخَمْسُونَ نَائِبًا	fifty-three deputies. Kam. (Zy.) 4,6
بَعْدَ أَنْ مَلَكَوا اثْنَتَيْنِ وَسَبْعِينَ سَنَةً	after they had ruled for seventy-two years. Hai. sir. 77,7

§ 147 ONE HUNDRED (100)

The word for one hundred is a substantive and thus unchangeable in gender. It follows the three case declension and governs the noun it modifies in the genitive singular; it is, therefore, in the construct state:

(فِي لُغَتِهِمْ) لِلْخَمْرِ مِئَةُ أَسْمَاءٍ (In their language there are) one hundred names for wine.
Djir. tar. I, 54, 1

§ 148 TWO HUNDRED (200)

Two hundred is expressed as the dual of one hundred:

مِئَتَا سَنَةٍ two hundred years ago.
Raih. (Zy.) 23, 8

إِنَّ وَظِيفَتِي فِي الشَّهْرِ مِئَتَا فَرَنْكٍ My monthly pay is two hundred francs.
Manf. mag. 89, 2

أَعْلَى مِئَتَيْ مِلْيُونٍ more than two hundred million.
Djir. tar. II, 18, 12

مِئَتَا أَلْفِ نَفْسٍ two hundred thousand people. Raiah. mul. 197, 9

§ 149 THREE HUNDRED THROUGH NINE HUNDRED (300-900)

When governed by units, the hundreds are in the genitive singular and, usually but not necessarily, written as one single word:

ثَلَاثُمِائَةِ عَامٍ three hundred years.
Hak. ahl. 68, 10

فِي ثَلَاثِ مِائَةِ رَاكِبٍ with three hundred riders.
Hai. sir. 242, 18

أَصْدَقَهَا أَرْبَعِمِائَةِ دِرْهَمٍ He gave her four hundred dirhams as a dowery.
Hai. sir. 357, 23

§ 150 ONE THOUSAND (1000)

Like the hundreds, the thousands are unchangeable in gender and take the noun they govern in the genitive singular:

أَلْفٌ لِّبْرَةٍ one thousand pounds.
Nu'. (Zy.) 33,52

§ 151 TWO THOUSAND (2000)

Two thousand is the dual form of أَلْفٌ :

حَتَّى لَقَدْ كَانَتْ بَعْضُ الْقَوَافِلِ so that some caravans went
تَسِيرُ فِي أَلْفَيْنِ بَعِيرٍ with two thousand camels.
Hai. sir. 245,16
أَلْفَانِ وَخَمْسِيَّةٍ بَعِيرٍ two thousand five hundred
camels. Hai. sir. 243,10

When the thousands are modified by another numeral, the word for thousands is governed by the numeral preceding it. When governed by units, the word for thousand is in the plural:

أَرْبَعَةُ أَلْفٍ دِرْهَمٍ four thousand dirhams.
Hai. sir. 257,10
فِي أَرْبَعَةِ أَلْفٍ رَجُلٍ with four thousand men.
Raf. wah. I,18,10
هَذَا قَدْ مَرَّ سَبْعَةُ أَلْفٍ سَنَةٍ There, seven thousand
years have passed.
Gibr. III,16,4
عَشْرَةُ أَلْفٍ نُسْخَةٍ ten thousand copies.
Hai. sir. 25,3
مِائَةُ أَلْفٍ رُوبِيٍّ one hundred Byzantines.
Raf. wah. I,18,9

Note the expression:

لَا وَآلَفٌ لَا "No," and a thousand (times,)
 "No." Gibr. III, 222, 20

§ 152 MILLION

The word for million, as that for hundred and thousand, governs the noun it modifies in the genitive singular:

حَرْبَانِ قُتِلَ فِيهِمَا نَحْوُ ثَلَاثِينَ
 مِلْيُونِ شَابٍ two wars in which about
 thirty million young people
 were killed.
 Musa adab. 90, 14

نَحْوُ ثَلَاثَةِ مِلْيُونِ هِنْدِيّ about three million Indians.
 Musa adab. 90, 17

نَحْوُ مِلْيُونِي نَفْسٍ about two million people.
 Raih. mul. 13, 1

سِتِّ مِائَةِ مِلْيُونِ دِرْهَمٍ 600 million dirhams.
 Amin duh. I, 111, 4

§ 153 HUNDREDS, THOUSANDS, MILLIONS

The words for hundred, thousand, and million, when used in the plural, govern the noun following in the genitive but in the plural instead of the singular and the noun usually takes the definite article.⁶⁷

مِائَاتُ آلَافِينَ مِنْهُمْ يَمِيشُونَ
 بَعِيدًا عَنَّا Hundreds of millions of
 them live far away from
 us. Sa'. (Zy.) 6, 3

مِئَاتُ أَلُوفِ السِّنِينَ thousands of years ago.
 Hai. sir. 67, 3

67. This does not apply when the word for hundred or thousand is in the plural governed by another numeral (see page 369f. 1)

مَنْذُ مِائَاتِ السِّنِينَ hundreds of years ago.
Hai. sir. 3,7

مَنْذُ مِلَّيِّنِ السِّنِينَ millions of years ago.
Hai. sir. 151,4

مِلَّيِّنِ الْقُلُوبِ millions of hearts.
Hai. sir. 1,3

Note that they may also be followed by a collective:

مِلَّيِّنِ النَّاسِ millions of people.
Jabr. (Br.) 70,3

§ 154 THE USE OF THE NUMERALS AS APPOSITIVES

In modern Arabic the numerals three through ten frequently follow the nouns they modify, acting as appositives; in this position, they have no governing function, but agree in case with the noun. As for gender, the numerals keep their usual polarity. The noun may be defined or not by the definite article:

بَعْدَ هَذِهِ السَّنَوَاتِ الْخَمْسِ after those five years.
Hai. sir. 112,21

الْأَصْدِقَاءُ الثَّلَاثَةُ the three friends.
Mah. qah. 44,18

أَنَّ هَذِهِ الْكُتُبَ الثَّلَاثَةَ تَرَجَمَهَا
أَبْنُ الْعَقَّيْقِ that Ibn al-Muqaffa's
books. Amin duh. I,208,14

الْأَيَّامُ الثَّلَاثَةُ the three days.
Hak. ahl. 27,4

وَقَفْتُ بَيْنَ الْقُبُورِ الثَّلَاثَةِ I stood midst the three
graves. Gibr. I,158,1

(أَنَّ) أَعْيُنًا أَرْبَعًا four eyes. Mah. zuq. 50,4

وَقَعَ لِي ذَلِكَ مَنْذُ أَعْوَامٍ ثَلَاثَةِ That happened to me three
years ago.
Hak. sul. 83,17

جَاءَ فِي صَحْبَتِهَا سِتُّ نِسَاءٍ	Four women came in with her. Mah. qah. 132,5
خَلَّتْ أَيَّامٌ أَرْبَعَةٌ —	Four days had passed.... Mah. qah. 184,8
كَانَ الْأَصْدِقَاءُ الثَّلَاثَةُ يَسْكُنُونَ ثَلَاثَ حُجَرَاتٍ مُتَجَاوِرَةٍ فِي الطَّابِقِ الثَّانِي إِخْوَانِهَا السَّبْعَةِ الصِّغَارِ	The three friends lived in three adjoining rooms on the second floor. Mah. qah. 11,14 her seven younger brothers. Mah. qah. 20,6
مَكُونَةٌ مِنْ طَبَاقٍ ثَلَاثَةٍ	consisting of three layers. Mah. qah. 11,12
The same construction can also be found with other numerals; however it does not seem to be frequently used:	
كَأَنَّهَا إِلَى هُنَا حَتَّى أَقْبَلَ الْجُنُودَ الثَّلَاثُونَ	A moment later the thirty soldiers approached. Manf. sha'. 108,8
عَلَى أَعْدَائِكَ الْبَائِثَةِ	against your hundred enemies. Manf. sha'. 107,14

§ 155 PREPOSITIONAL CONSTRUCTION OF THE NUMERALS

All the numerals may be used without any governing function by taking the numbered objects as specifying prepositional phrases with *مِنْ*. The noun in this case is a collective or a plural preceded by the definite article. The prepositional phrase usually follows the numeral:

ثَلَاثَةٌ مِنْ إِنْسَانٍ آدَمٍ	three human creatures. Gibr. I, 131,14
ذَهَبَ اثْنَانِ مِنَ الْمُسْلِمِينَ	two Moslems went. Hal. sir. 259,23

تَعَوُّ الْأَلْفِ مِنَ الْكِلُومِترَاتِ

about a thousand kilo-
meters. Hai. sir. 71,16

كَيْفَ يُعْكِنَ أَرْبَعَةٌ مِنَ النَّاسِ أَنْ
يَخْتَفُوا بِحِلِّ تِلْكَ السَّهْوَةِ؟

How is it possible for
four people to disappear
with such ease?
Nu'. liq. 60,15

يَتَنَانِ مِنَ الرِّكَاثِ

two hundred [riding] camels.
Raih. mul. 41,4

مِلْيُونٍ مِنَ النَّاسِ

millions of people.
Djir. tar. II,17,24

although, at times, it may precede the numeral:

لَهُ مِنْ أَلْسِنَةٍ سَبْعٌ وَأَرْبَعُونَ

He was forty-seven years
old. Raih. mul. 53,10

This prepositional construction frequently has a
partitive meaning:

عَلَى اثْنَيْنِ مِنْ تَلَامِيذِهِ

on two of his pupils.
Hus. ayy. I,31,11

مِنْهُمْ اثْنَانِ مِنْ أَصْحَابِ الْمَعْلَقَاتِ

Two of the authors of the
mu'allaqāt belong to them.
Djir. tar. I,134,2

عِدَّةٌ مِّنْ خَرَجَ مَعَ مُحَمَّدٍ إِلَى هَذِهِ
الْعَزْوَةِ خَمْسَةٌ وَثَلَاثِيَّةٌ مِنْهُمْ ثَلَاثَةٌ
وَمِائَتَانِ مِنَ الْمَهَارِجِينَ وَوَاحِدٌ وَسِتُّونَ
مِنَ الْأَوْسِ

The number of men who went
with Mohammed on this raid
was 305; 83 of them were
from the Emigrants and 61
from the al-'Aus.
Hai. sir. 258,3 and 4

§ 156 DEFINED CARDINAL NUMBERS

The cardinal numbers are defined as follows:

a) one and two according to the rules of
adjectival determination:

أَنْتُمَا الْإِثْنَانِ كَأَيْنٍ وَاحِدٌ You both are a single being.
Hak. sul. 91,14

(أَغْمِضْ) عَيْنَيْكَ الْإِثْنَتَيْنِ (Close) both your eyes.
Hak. sul. 66,14

b) three through ten (and also one hundred and one thousand) are usually defined according to the rules of determination within a genitive construction, i.e., when the definite article precedes the noun in the genitive case (see page 90f.):

عَشْرَةُ الْأَيَّامِ الْأَخِيرَةِ مِنْ شَهْرِ رَحَّانَ the last ten days of the
month of Ramadan.
Raf. (Zy.) 20,3

ثَلَاثَةُ أَرْبَاعِ الْوُزَرَاءِ three-fourths of the
ministers.
Kam. (Zy.) 4,4

سِتُّ آلِ مِائَةٍ the six hundred.
Hal. sir. 297,4

or when the numeral governs a suffixed pronoun:

ثَلَاثَانَا⁶⁸ the three of us.
Hak. ahl. 67,15

ثَلَاثَتَهُمْ the three of them.
Hus. ayy. I,32,1

The definite article is sometimes used before both numeral and noun in the genitive case:

فِي السَّيِّئَةِ الْأَسَابِيعِ الَّتِي أَقْتَبَهَا فِي الرِّيَاضِ in the six weeks that I
spent in al-Riyad.
Raih. mul. 100,20

الْعَشْرَةُ الْأَقْدَامُ the ten feet.
Raih. mul. 211,22

68. Note the gender in this example in which three males are speaking. Such irregularities in polarity are not common.

فِي الْأَرْبَعَةِ أَيَّامٍ during the four days.
Manf. sha'. 210,10

When the numeral takes an attributive position—following the noun it governs—the definite article precedes both noun and numeral:

فِي السَّنَوَاتِ الثَّانِيَةِ الْأَخِيرَةِ in the last eight years.
Hal. sir. 65,13

تَنَاوَلَ الْقِطْعَ الثَّلَاثَ الْبَاقِيَةَ He took the three remaining pieces.
'Aww. (Br.) 17,11

مِنْ الْجِهَاتِ الْأَرْبَعِ on the four sides.
Raih. mul. 27,3

أَنْقَضْتُ الْقُرُونِ الْعَشْرَةَ I gave him the ten piasters.
Maz. (Zy.) 1,39

c) In the case of the compound numbers eleven through nineteen, when the numeral expression is defined, only the first part of the compound takes the article:

(الْقِرَاءَاتُ) الْأَرْبَعُ عَشْرَةَ the fourteen (reading variants of the Koran).
Hus. ayy. I,113,15

d) With the tens (twenty, thirty, etc.), the article will precede the numeral. When the numeral is a compound coordinated by the conjunction وَ (21, 32, 43, etc.), both parts take the article:

فِي الْعِشْرِينَ أَوْ الثَّلَاثِينَ سَنَةً in the last twenty or thirty years.
الأخيرة Musa (Zy.) 29,4

لَمْ تَكْفِ الْأَرْبَعُونَ سَاعَةً الَّتِي — The forty hours which... were not sufficient.
Manf. mag. 57,5

فِي الْخَمْسِ وَالْعِشْرِينَ سَنَةً during the past twenty-five years.
الغابرة Gibr. II,194,16

أَوْصَاءُ يُوجِبُ بِعِ الثَّانِي وَالْأَرْبَعِينَ قِطْعَةً كُلِّهَا He urged him to sell all forty-eight pieces.
'Aww. (Br.) 13,13

سَامِعَهُ بِالثَّانِي وَالْأَرْبَعِينَ عَصَا He forgave him the forty-eight blows.
'Aww. (Br.) 12,25

Note the following examples of other compound numerals:

أَنَّ سِتَّ آلِإِثْنَيْتَيْنِ مِنَ الْمُسْلِمِينَ that the six hundred Mos-
الَّذِينَ — lems who....
Hai. sir. 297,4

السَّبْعُ وَالْأَرْبَعِينَ وَالْإِثْنَيْتَيْنِ the 147 [years].
Raih. mul. 53,11

§ 157 COMPOUND NUMBERS

There is no expression in Arabic equivalent to the English "twelve hundred," "fifteen hundred," etc. They must always be expressed as "one thousand two hundred," "one thousand five hundred," and so forth.

The different parts within a compound number are always joined by the conjunction *وَ*, with the exception of the numerals eleven through nineteen, which are considered to be true compounds.

Within a chain of different numerals used as a compound number, the last one mentioned performs the governing function upon the numbered object. Note, however:

نَحْوُ ثَلَاثِإِثْنَيْتَيْنِ سَنَةٍ وَتِسْعِ سَنَوَاتٍ about 307 years.
Musa adab. 162,16

As for the word order of the numerals within the compound, it is as follows:

a) Descending order = Million—thousand—hundred—unit—ten;⁶⁹ this is generally used when millions are involved:

69. Note that the numeral compound consisting of units and tens (21 through 99) never change their word order, nor do 11 through 19 since they are considered as compound words.

نَحْوَ مِائَتَيْنِ وَتِسْعِمِئَةِ أَلْفٍ نَفْسٍ	about 2,700,000 inhabitants. Raih. mul. 278,9
(كَانَ) سَبْعِينَ مِائَتًا وَوَاحِدَةً وَخَمْسِينَ أَلْفَ دِينَارٍ	70,150,000 dinars. Amin duh. I,115,7
مِائُونَ وَبَقِيَّةٌ وَخَمْسُونَ أَلْفًا مِنْ أَلْسِنَةٍ	1,150,000 sunnie. Raih. mul. 278,10
بَلْجِيَانِ أَلْفًا وَأَرْبَعِمِائَةَ مَرَكَبَةٍ	Solomon has 1,400 ships. Hak. sul. 39,12
حَارَ دَخْلُهُ مِائَةً وَخَمْسِينَ قُرْشًا	His income was 150 piasters. Mah. qah. 78,4

b) Ascending order = Unit—ten—hundred—thousand;

أَعْطَيْتُهَا عِشْرِينَ مِائَةً دِينَارٍ	I gave her 120 dinars. Raf. wah. III,11,5
سَنَدٌ أَرْبَعِمِائَةِ وَأَلْفِ سَنَةٍ	for 1,400 years. Hai. sir. 1,4
خَمْسَةٌ وَثَلَاثِمِائَةُ رَجُلٍ	305 men. Hai. sir. 258,1
خَمْسُونَ وَبَقِيَّةٌ سَنَةٍ	150 years. Hai. sir. 1,18
(أَشْعَلُوا) ثَلَاثًا وَبِئْتَيْنِ وَسَبْعِمِائَةَ شَعْفَةٍ بَيْضَاءَ	(They lit) 763 white candles. Manf. sha'. 269,9

Note the governing function of the following numerals⁷⁰:

٣٦٤ يَوْمًا مِنْ أَيَّامِ السَّنَةِ	364 days of the year. Fur. (Zy.) 24,18
كَانَ عُمرُهُ ١٤٥ سَنَةً	He lived 145 years. Djir. tar. I,120,11
٣٠٠.٠٠٠ نَفْسٍ	300,000 inhabitants. Djir. tar. I,194,3

70. When the numerals are not spelled out, there is no possibility of the inversion in the word order as we have mentioned.

فِي لَفْتِهِمِ لِلْسَنَةِ ٢٤ أَسْمًا وَلِلنَّهْرِ	In their language there
٢١ أَسْمًا وَلِلظَّالِمِ ٥٢ أَسْمًا وَلِلشَّمْسِ	are 24 words for year, 21
٢٩ أَسْمًا — وَلِلْأَسَدِ ٣٥٠ أَسْمًا —	for light, 52 for darkness,
أَمَّا النَّاقَةُ فَأَسْمَاؤُهَا ٢٥٥ أَسْمًا	29 for the sun — 350 for
	lion; as for the she-camel,
	it has 255 names.
	Djir. tar. I, 53, 26

Note also:

سَنَدٌ أَرْبَعِيَاةٌ وَأَلْفُ سَنَةٍ إِلَّا	for 1,350 years.
خَمْسِينَ	Hai. sir. I, 4

§ 158 APPROXIMATE NUMBERS

The approximate numbers⁷¹ between three and ten are expressed in Arabic by بَعْضٌ, literally "portion," "bit," hence "small number"; it is used without change in number and usually without change in gender also. It governs the numbered noun in the genitive plural:

تَوَشَّى الْخَوْرَى بَعْضَ خُطَوَاتٍ	The priest took some steps.
	Gibr. III, 117, 9
مَرَّةً فِي بَعْضِ سِنِينَ	once every couple of years.
	Djir. tar. I, 194, 1
بَعْضُ مِائَاتٍ	a few hundred.
	Hai. sir. 431, 19

71. An approximate number may also be expressed by using the verb رَأَى, usually in an elliptical construction (see Vol. III):

سُنْكُهُ فِي بَعْضِ الْأَمَاكِينِ مَتَرًا وَيَزِيدُ	In some places, it is a meter or more thick.
	Raih. mul. 162, 8
ثَلَاثِيَاةٌ صَنَمٍ أَوْ تَزِيدُ	three hundred or more idols.
	Hai. sir. 103, 14

However, it may agree in gender with the noun it governs:

بَعْدَ بَضْعَةِ أَيَّامٍ	some days later. Raih. mul. 36,12
قَبْلَ ذَلِكَ بِبَضْعَةِ قُرُونٍ	some centuries before this. Djir. tar. I,227,25
أَلْفًا أَوْ بَضْعَةَ أَلْفٍ مِنَ الْأَمْثَارِ	one or more thousands of meters. Hai. sir. 526,4
إِلَّا بَضْعَةَ أَفْرَافٍ قَلِيلٍ	except a few people. Manf. sha'. 43,8

An indefinite noun in the plural can also be used to express a numeral indetermination equivalent to بَضْعَ:

هَذِهِ قِصَّةُ الْإِسْتِعْمَارِ فِي سَطْرٍ	In a few lines, this is the history of colonialism. Zur. (Br.II) 94,14
--	--

The plurals of ten, one hundred, and one thousand are also used in stating a numerical indetermination:

عَشْرَاتُ أَلْفَيْنِ مِنَ الصَّالِحِينَ	tens of millions of Moslems. 'Aqq. (Br.II) 137,8
عَشْرَاتُ أَلْفَائِينَ	scores of attorneys. Kam. (Zy.) 4,9
مِائَاتُ أَلْفَائِينَ	hundreds of millions. Sa'. (Zy.) 6,3
مِائَاتُ أَلْفِ السِّنِينَ	thousands of years ago. Hai. sir. 67,3
مِائَاتُ مِائَاتِ السِّنِينَ	millions of years ago. Hai. sir. 151,4

Note the following idiomatic expression:

أَلْفٌ رَجُلٍ وَرَجُلٍ	many men. Mah. zuq. 28,4
يُوجَدُ أَلْفُ عَرُوسٍ وَغُرُوسٍ	There are countless brides. Mah. qah. 104,21

كَانَ الصَّبِيُّ قَدْ سَمِعَ اسْمَ الشَّيْخِ
أَلْفَ مَرَّةٍ وَبَعْضَ ... The boy had heard the name
of the Sheikh thousands of
times. Hus. ayy. I, 142, 7

An approximate number between eleven and nineteen is expressed by the same *بضع*, which, in this case, changes regularly in gender according to the rule of polarity. In this construction, *بضع* is considered a part of the numeral compound and therefore is unchangeable in case ending:

الشُّعْرَاءُ مِنْ أَلْفِ مَرَّةٍ وَالْأَمْرَاءُ
بِضْعَةِ عَشْرٍ شَاعِرًا About ten of the kings and
princes are poets.
Djir. tar. I, 134, 2

لَمْ يَعْرِفِ الْكِتَابَةَ فِي مَكَّةَ إِلَّا
بِضْعَةَ عَشْرٍ أُنْسَانًا In Mecca only about ten
people knew the art of
writing.
Djir. tar. I, 228, 8

قَبْلَ الْإِسْلَامِ بِبِضْعَةِ عَشْرٍ قَرْنًا about ten years before
Islam. Djir. tar. I, 30, 10

From twenty on, numeral approximation can also be expressed by *بِضْع*:

ظَلَّ فِي مَرَضِهَا بِبِضْعَةِ عَشْرِينَ يَوْمًا She was ill for twenty
some days.
Hai. sir. 359, 4

but it is more frequently expressed by *نَيْف*, which seems to be unchangeable in gender or number:

فِي نَيْفِ مِائَةٍ صَفْحَةٍ in one hundred and some
pages. Djir. tar. II, 39, 25

هَذَا الْفَتَى عُمُرُهُ نَيْفٌ وَثَلَاثُمِائَةٍ عَامٍ This young man is over
three hundred years old.
Hak. ahl. 68, 12

كَانَ قَدْ مَرَّ أَرْبَعَةُ أَشْهُرٍ وَنَيْفٌ
عَلَى كِتَابِي إِلَى — Since I wrote to...four
months and some days had
passed. Raih. mul. 15, 13

كُنَّا يَوْمَئِذٍ عِشْرِينَ وَنَيْفًا مِنْ
الصَّالِحِينَ We were then twenty-odd
good men. Raih. mul. 161, 9

§ 159 THE FRACTIONS

A One Half (1/2)

Although نِصْفٌ, "half," cannot exactly be considered as a numeral, it will be of interest to point out here its most frequent usages.

is usually followed by the noun it governs, which is in the genitive singular:

مِلْيُونٌ وَنِصْفٌ مِلْيُونٍ	a million and a half. Raih. mul. 278,9
وَسِتَّةٌ سَنَتَانِ وَنِصْفُ سَنَةٍ	when he was two and a half years old. Hal. sir. 111,15
مِلْيُونَانِ وَنِصْفٌ مِلْيُونٍ مِنَ الْعَرَبِ	two and a half million Arabs. Raih. mul. 224,20
فِي شَكْلِ نِصْفِ دَائِرَةٍ	semicircular. Raih. mul. 159,5

The expression may be defined according to the rules of a genitive construction (see page 92f.):

نِصْفُ الْخَمْسِ —	half of the fifth.... Raih. mul. 219,4
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If the noun has already been mentioned, it may be omitted after نِصْفٌ:

يَشْتَرِي الْوَاحِدَةَ بِقُرْشٍ وَنِصْفٍ وَيَبِيعُهَا بِقُرْشَيْنِ وَنِصْفٍ	He would buy it for a plaster and a half and sell it for two and a half. 'Aww. (Br.) 13,8
لَيْسَ قَبْلَ شَهْرٍ وَنِصْفٍ	not before a month and a half. Mah. qah. 85,20

When نِصْفٌ modifies a defined numeral, it also takes the definite article if the genitive following نِصْفٌ has been omitted:

فِي السَّاعَةِ السَّابِعَةِ وَالنِّصْفِ	at half past seven. al-Raf. (Zy.) 19,5
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فَإِذَا السَّاعَةُ هِيَ الْحَادِيَةُ عَشْرَةُ and it was eleven thirty.
وَالنِّصْفُ Din (Zy.) 3,41

(See page 91 for cases of يَصِفُ governing an adjective.)

B One Third ($1/3$) through One Tenth ($1/10$)

The fractions from one third up to one tenth are expressed by the cardinals with the patterns: فُعْلٌ , pl. أَفْعَالٌ , and thus ثُلُثٌ , ثُلَاثٌ , etc.

These fractions govern a noun in the genitive case. The noun may be singular or plural, and the construction will be defined according to the rules of genitive usage:

ثَلَاثَةُ أَرْبَاعِ الْوُزَرَاءِ three fourths of the
ministers.
Kam. (Zy.) 4,4

خُمْسُ قِيَمَةِ اللُّؤْلُؤِ a fifth of the pearl's
worth. Raih. mul. 219,3

بَعْدَ أَنْ عَبَّرَ ثُلْثِي الطَّرِيقِ after he had covered two
thirds of the way.
Mah. zug. 61,17

بَعْدَ سَبْعِ ثُلْثِ سَاعَةٍ after having walked for
twenty minutes.
Mah. qah. 73,12

عَلَى سَاعَةِ رُبْعِ سَاعَةٍ a quarter of an hour away.
'Aww. (Br.) 10,11

The genitive construction may be paraphrased by a prepositional phrase with بَيْنَ :

فِي أَوَّلِ الثَّلَاثِ الْأَخِيرِ مِنَ اللَّيْلِ at the beginning of the
last third of the night.
Hus. ayy. II,42,3

فِي الثَّلَاثِ الْأَخِيرِ مِنْ كُلِّ لَيْلَةٍ in the last third of every
night. Hus. ayy. II,46,10

Note the following construction of the fraction:

ثَلَاثَةُ عَشَرَ قَرْنًا وَثُلَاثًا مِنَ التَّارِيخِ thirteen and a third
centuries of Arabic history.
Zay. (Zy.) 16,19

§ 160 AGREEMENT WITH NUMERALS

When an adjective or a verb modifies a numeral governing a noun, the agreement is usually a logical one; that is to say, the verb or the adjective will agree with the noun involved although, grammatically, it may not be the subject.⁷² This is also the case when the numbered noun is introduced as a prepositional phrase after a specifying *بِـ* or even if the noun has been omitted (see Vol. I, § 28):

الثَّلَاثُ كُنَّ تَكْتُمُهُ مِنَ الْأَمِيرِ The three kept it a secret
from the prince.
Nu'. liq. 59,9

كَيْفَ يُمْكِنُ أَرْبَعَةٌ مِنَ النَّاسِ أَنْ
يَخْتَفُوا بِخِلِّ يَتْلُكَ السَّهْوَةُ؟ How is it possible for
four people to disappear
with such ease?
Nu'. liq. 60,15

مَرَّتْ ثَلَاثَةُ أَيَّامٍ Three days passed.
Nu'. liq. 21,1

جَاءَ ثَلَاثَةٌ مِنْهُمْ وَوَقَفُوا أَمَامَهُ Three [of them] came in
and stood before him.
Gibr. I, 180, 14

يَتَزَوَّجُ مِنْ بَعْدِهِنَّ ثَلَاثًا أُخْرَيَاتٍ He married three others
after them.
Hal. sir. 315, 11

هُوَ أَحَدُ الثَّلَاثَةِ الْمَقْدِسِينَ عَلَى
سَائِرِ الشُّعْرَاءِ He was one of the three
predecessors of all the
other poets.
Djir. tar. I, 113, 3

72. The examples below could be considered as exceptions, i.e., with the verb in grammatical agreement with the numeral. However, they most likely should be regarded as instances in which the verb in a preceding position is not in agreement with the following subject (see Vol. I, Section 28):

كَانَ لَهُ ثَلَاثُ بَنَاتٍ He had three daughters.
Nu'. liq. 55, 18

كَانَ لَا يَرَى فِي صُنْدُوقِهِ
ثَلَاثَ قِطْعٍ There were still three pieces
in his box. 'Aww. (Br.) 16, 16

رَكِبَ أَرْبَعِيْنَ مِنْ رِجَالِهِ وَاحِدًا مُنْقَسِمِينَ أَرْبَعَةَ أَقْصَامٍ	Four hundred of his men mounted and departed, divided into four groups. Raih. mul. 79,9
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When the noun has only been mentioned in the singular, the agreement will be plural if the idea expressed by the numeral is a plural:

خَمْسَةَ عَشَرَ يَوْمًا مُتَّابِعَةً	fifteen successive days. Hal. sir. 280,3
أَخْرَجُوا مِنْ بَيْنِكُمْ اثْنَيْ عَشَرَ نَاقِيًا يَكُونُونَ عَلَى قَوْمِهِمْ	elect twelve leaders from among you to lead their peoples. Hal. sir. 206,2
لَمْ تَكْفِ الْأَرْبَعُونَ سَاعَةً الَّتِي —	The forty hours which... were not sufficient. Manf. mag. 57,5

§ 161 OMISSION OF THE NUMBERED NOUN

When two different numerals in a coordinate construction modify one substantive, the substantive is only expressed once even in cases when the numerals have different governing functions. The numeral which is not followed by its numbered object remains grammatically undefined.

The noun is usually mentioned in the first part of the coordinate construction:

لَيْلَتَيْنِ أَوْ ثَلَاثًا	two or three nights. Hak. ahl. 10,12
قَبْلَ أَنْ يَمُوتَ بِسَنَتَيْنِ أَوْ ثَلَاثِ	two or three years before he died. Musa (Zy.) 29,1
كَانَ إِسْلَامُ عُمَرَ قَبْلَ الْهِجْرَةِ بِثَلَاثِ سَنَوَاتٍ أَوْ أَرْبَعِ	Omar's conversion to Islam occurred three or four years before the Hegira. Hal. sir. 32,23

فِي لَفْظِهِمُ لِلسَّنَةِ ٢٤ أَسْمًا —
وَالسَّحَابِ ٥٠ وَاللِّطْرِ ٦٤

In their language there are twenty-four words for year...fifty for clouds and sixty-four for rain. Djir. tar. I, 53, 26

but it may also be found only in the second part⁷³:

عَلَى أَرْبَعَةٍ أَوْ خَمْسَةِ أَمْيَالٍ مِنَ
الْبَرِّ

four or five miles from land. Raih. mul. 199, 7

خَسِي أَنْ أَذْكَرَ خَمْسَةَ أَوْ سِتَّةَ
مِنْ هَؤُلَاءِ الْأَرْبَاءِ

It is enough for me to mention five or six such writers.

Musa adab. 92, 8

بَعْدَ ثَلَاثٍ أَوْ أَرْبَعَةِ أَشْهُرٍ

three or four months later. Mah. qah. 39, 6

The noun is also omitted after a numeral when it has already been mentioned in the sentence or when it can easily be understood:

جَمَاعَةٌ مِنَ الطَّالِبَاتِ لَا يَتَجَاوَزْنَ
الْخَمْسَ

a group of no more than five girl students. Mah. qah. 5, 12

حِينَ أَقْرَأُ هَذِهِ الصَّفَحَاتِ الَّتِي
تَبْلُغُ ثَلَاثَةَ أَلْفٍ أَوْ أَكْثَرَ مِنْ
كِتَابِ الْأَغَانِي —

when I read these pages of *Kitāb al-Aghānī*, which number three thousand or more.... Musa adab. 31, 18

الْأَمْرُ لَا يَخْرُجُ عَنْ اثْنَتَيْنِ

There were only two possibilities. Hak. yaum. 9, 9

بَنَاتٌ يَأْكُلُونَ فِي الْقَصْرِ مَرَّتَيْنِ
كُلَّ يَوْمٍ

Hundreds eat in the palace twice every day. Raih. mul. 89, 10

قَرَأَ عَلَيْهِ عِشْرِينَ بَيْتًا مِنَ الْبَاسِطِينَ
الْأَوَّلِينَ

He recited twenty verses for him from the first two hundred.

Hus. ayy. I, 76, 10

73. For the double vocalization in these cases, see page 103.

كَانَ عُلَمَاءُ الْمَدِينَةِ ثَلَاثَةً أَوْ أَرْبَعَةً	There were three or four <i>ulamas</i> in the city. Hus. ayy. I, 80, 4
لَمْ يَنْبَغِهَا مِنْ اللُّغَاتِ الْعَرَبِيَّةِ إِلَّا ثَلَاثٌ	Of [all] the languages [originally] declined, there are only three left. Djir. tar. I, 51, 6

§ 162 THE ORDINAL NUMBERS

The units of the ordinal numbers, and also ten, take the adjectival pattern, *قَائِلٌ* (For the ordinal of one, see page 389.) The tens, and ten in compound numbers (as well as the hundreds and thousands), have no special forms when used as ordinals.

All the ordinal numbers are either adjectives or have the syntactical function of an adjective; thus, they follow or refer to a substantive with which they agree.

When the noun to which the ordinal refers has already been mentioned or is easily understood, the noun may be omitted. The ordinal, however, retains its adjectival character and agrees in gender with the noun to which it refers. This omission is especially frequent when the noun involved deals with a unit of time such as "hour," "year," etc:

طِفْلٌ فِي الثَّانِيَةِ مِنْ عَمْرِهِ	a boy two years old. Mah. qah. 53, 9
مَاتَتْ أُمُّهَا قَبْلَ بُلُوغِهَا الْعَاشِرَةِ	Her mother died before she was ten. Gibr. I, 75, 2
(السَّاعَةُ) فِي الْحَادِيَةِ عَشْرَةٍ	at eleven o'clock. Raf. wah. I, 55, 4
فِي الثَّلَاثَةِ عَشْرَةِ مِنْ عَمْرِهِ	in his thirteenth year. 'Aww. (Br.) 9, 10
بَعْدَ أَنْ جَاوَزَ الْخَامِسَةَ وَالْعِشْرِينَ	after he had passed his fifteenth birthday. Hus. ayy. I, 20, 7

هِيَ فَتَاةٌ فِي الثَّانِيَةِ عَشْرَةَ	She was eighteen years of age. Mah. qah. 16,13
شَارَفَ مُحَمَّدٌ الْأَرْبَعِينَ	Mohammed was almost forty. Hai. sir. 132,13
مَاتَ الْأَوَّلُ حَوْلَى الْخَمْسِينَ وَمَاتَ الثَّانِي حَوْلَى الْأَرْبَعِينَ	The first died when he was about fifty and the second about forty. Musa (Zy.) 29,16
رَجُلٌ فِي الْخَمْسِينَ	a man in his fifties. Mah. zuq. 7,19

In certain expressions the ordinal number is used in a pronominal function; it is thus in the masculine singular (see page 61f) and may be followed by a substantive in the genitive case:

(أَوَّلُ مَرَّةٍ) — ثَانِيَةً — ثَالِثَ مَرَّةٍ — أَنَّ هَذِهِ ثَانِي أَوْ ثَالِثَ مَرَّةٍ تَزُورُهَا	(The first time)...the second...the third time.... Raih. mul. 103,17 that this was the second or third time she had visited her. Mah. zuq. 24,1
فِي سَابِعِ يَوْمٍ	on the seventh day. Hai. sir. 109,11

When the ordinal numbers are used with a suffixed personal pronoun, they do not indicate the order within the group but, rather, the fact of belonging to it:

كُنْتُ وَابْنَةُ الْبَدَوِيِّ وَالْعَفَافُ ثَالِثُنَا	I roamed with the Badouin's daughter, Virtue being our companion. Gibr. II, 125, 9
أَيْنَ الرَّاعِي؟ أَيْنَ ثَالِثُنَا الرَّاعِي؟	Where is the shepherd? Where is our companion? Hak. ahl. 9,10
هَذَا ثَالِثُهُمْ	This is their companion. Hak. ahl. 61,14

إِذَا خَلَا رَجُلٌ بِامْرَأَةٍ كَانَ
الشَّيْطَانُ ثَالِثَهُمَا

When a man stays with a woman alone the Devil is their companion.
Mah. qah. 71,14

§ 163 (FIRST (1ST))

The ordinal number for "first" is **أَوَّل**; however, in the compounds (11th, 21st, etc.) only **حَاضِر** is used. **أَوَّل** is actually an elative and it is still used according to the rules followed by the elatives (see page 467). It may follow the noun to which it refers, in adjectival agreement with it:

الفصل الأول	First Chapter. Raih. mul. 14, chapter heading
طبعة هذا الكتاب الأولى	the first edition of this book. Hai. sir. 25,2
يوم الوحي الأول	the day of the first Revelation. Hai. sir. 133,1
كتب السيرة الأولى	the first biographies. Hai. sir. 133,19
من النظرة الأولى	at first glance. Mah. qah. 55,9
العقبات الثلاث الأولى	the first three difficulties. Raih. mul. 14,11
كثرة المسلمين الأولين	the majority of the early Muslims. Hai. sir. 31,21
من الياقطين الأولين	of the first two hundred. Hus. ayy. I,76,11

Used in a substantival function, **أَوَّل** generally governs a noun in the genitive case; in this function, **أَوَّل** usually does not have gender or number agreement with the noun it governs:

أَوَّل مرة	the first time. Raih. mul. 103,16
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مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا؟

Who was the first one to recite a verse?
Djir. tar. I, 17, 20

إِنَّا أَوَّلُ مَنْ —

that we are the first ones who....
Raih. mul. 43, 5

أَوَّلُ مَنْ يَدْخُلُ مِنْ بَابِ الصَّغَا

the first to enter through the al-Saffa gate.
Hai. sir. 125, 23

أَوَّلُ هِجْرَةٍ فِي الْإِسْلَامِ

the first Exodus in [the history of] Islam.
Hai. sir. 153, 21

فِي أَوَّلِ يَوْمٍ مِنْ فَرَايِرِ

the first [day] of February.
Mah. qah. 48, 8

It may, however, agree in gender with the noun following in the genitive:

لَوْلَا نِكَاحُ الْحِكْمَةِ كُنْتُ قَسِيئًا فِي
أَوَّلِ الْأَرْجُلِ

Had it not been for that maxim, I would have despaired on the first journey. *Raih. mul. 24, 11*

Note that in this construction **أَوَّلُ** frequently does not mean the "first," but the "first (beginning) of"; this is especially the case when **أَوَّلُ** is in the adverbial accusative:

فِي غَيْرِ أَوَّلِ الشَّهْرِ

without being the first of the month. *Fur. (Zy.) 24, 1*

كَقُوَّةِ الْإِسْلَامِ أَوَّلَ ظَهْرِهِ

as the strength of Islam in the beginning of its appearance.
Hai. sir. 12, 7

وَلَكِنْ أَتَيْنِي بِذِكْرَانِ دَائِمًا وَسَيَذْكُرَانِي
أَبَدًا أَوَّلَ اللَّيْلِ مِنْ كُلِّ يَوْمٍ

but two would always remember him every day at nightfall.
Hus. ayy. I, 137, 13

أَوَّلَ انْتِقَالِهَا إِلَيْهِ

when she was first brought to him. *Hai. sir. 228, 10*

لَمْ أَتَبَيَّنْكَ أَوَّلَ الْأَمْرِ I did not notice you in
the beginning.
Hak. ahl. 12,9

أَوَّلَ مَجِيئِهِ إِلَى الدُّنْيَا when he first came into
this world.
Raf. wah. I,32,17

Note the following:

فِي أَوَائِلِ الْقَرْنِ السَّابِعِ عَشَرَ in the beginning of the
seventeenth century.
Manf. sha'. 161,5

On the use of أَوَّلَ لَ , see Vol. III.

§ 164 SECOND (2ND) THROUGH TENTH (10TH)

The units of the ordinal numbers, and ten also,
take the فَاعِلَ pattern and are used as adjectives:

فِي الْيَوْمِ الثَّانِي on the second day.
Gibr. I,131,1

الْجُمْلَةُ الثَّانِيَّةُ the second phrase.
Maz. (Zy.) 1,12

الْفَصْلُ الثَّالِثُ Third Chapter.
Raih. mul. 25, chapter
heading

هَذِهِ الطَّبْعَةُ الثَّالِثَةُ this third edition.
Hai. sir. 65,2

الْفَصْلُ الْعَاشِرُ Tenth Chapter.
Hai. sir. 210, chapter
heading

وَهُوَ مَا يَزَالُ فِي الصَّرِيَةِ الْعَاشِرَةِ and he was still on the
tenth blow of the series.
بنِ الْحَسَابِ 'Aww. (Br.) 12,3

Note the following expression:

كُلُّ اثْنَيْنِ مِنْهُنَّ every second of them.
 Hai. sir. 257,21

§ 165 ELEVENTH (11TH) THROUGH NINETEENTH (19TH)

In the compound ordinals eleventh through nineteenth, only the units take the ordinal form, contrary to the tens which remain unchanged. Both units have normal adjectival agreement.

Like their cardinal equivalents, these ordinals are considered as true compound numbers and, thus, are not declined; when they are in agreement with a defined noun only the first part, i.e., the units, take the definite article:

الْفَصْلُ الْحَادِي عَشَرَ Eleventh Chapter.
 Raih. mul. 82, chapter
 heading

لَمَّا دَقَّتِ السَّاعَةُ الثَّانِيَةُ عَشْرَةَ when it struck the twelfth
 hour. Din (Zy.) 3,46

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعْرَاءِ الْقَرْنِ a French poet of the
 السَّابِعِ عَشَرَ seventeenth century.
 Manf. sha'. 7,3

الدَّوْرَةُ الثَّالِثَةُ عَشْرَةَ the thirteenth session.
 Kurd. (Zy.) 28,1

§ 166 TWENTIETH (20TH), THIRTIETH (30TH), ETC.

For these ordinals, the corresponding cardinal numbers are used, unchanged in both genders:

عَرَفَتْ أَعْظَمَ كَلِمَةٍ مِنْ كَلِمَاتِ They know the most im-
 الْقَرْنِ الْعِشْرِينَ portant words of the
 twentieth century.
 Musa (Zy.) 2,25

الْيَوْمُ الْعِشْرُونَ مِنَ الشَّهْرِ the twentieth of the
 month. Manf. mag. 90,4

§ 167 TWENTY-FIRST (21ST), THIRTY-SECOND (32ND),
FORTY-THIRD (43RD), ETC.

When joined to the ordinal units, the ordinal tens are coordinated by the conjunction *و*. The units behave as adjectives in their agreement with the noun to which they refer; the tens remain unchanged. Both, units and tens, take the definite article when defined:

فِي السَّنَةِ الْخَامَةِ وَالْعِشْرِينَ in the twenty-first year.
Hak. ahl. 51,3

الْفَصْلُ الْخَامِي وَالْعِشْرُونَ Twenty-first Chapter.
Hai. sir. 380, chapter heading

الْفَصْلُ الثَّانِي وَالْعِشْرُونَ Twenty-second Chapter.
Hai. sir. 398, chapter heading.

فِي يَوْمِ السَّبْتِ الثَّالِثِ وَالْعِشْرِينَ On Saturday, the twenty-third....
Manf. sha'. 278,2

الْفَصْلُ الثَّالِثُ وَالْعِشْرُونَ Twenty-third Chapter.
Hai. sir. 404, chapter heading

§ 168 DATES

In Arabic, expressions involving dates are so given that the first noun presents the temporal circumstance, i.e., the day, month, year. The noun is usually in the accusative, or genitive with the preposition *فِي* unless the construction requires a different grammatical case (see examples below).

Any other specifications are either in the genitive or preceded by the preposition *مِنْ*.

Cardinal numbers are used with days and years, the word for day, month, or year not being necessary:

يَوْمَ ٢٣ مِنْ فَرَايْرِ مِنْ عَامِ ١٩٤٦	the 23rd of February, 1946. Musa adab. 55,5
كَانَ هَذَا الْيَوْمَ يَوْمَ ٢١ أَوْسُطُسَ مِنْ سَنَةِ ١٩٠٢	It was the 21st of August, 1902. Hus. ayy. I, 126, 11
فِي يَوْمِ ٢٣ مِنْ فَرَايْرِ فِي السَّنَةِ الْخَالِصَةِ	the 23rd of February of last year. Musa adab. 54, 18

The ordinal numbers are also used, at times, for the days:

فِي يَوْمِ السَّبْتِ الثَّالِثِ وَالْعِشْرِينَ مِنْ شَهْرِ رَجَبِ سَنَةِ ١٦٥٥	Saturday, the 23rd of May, 1655. Manf. sha'. 278, 2
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When the word *يَوْمَ* is missing before the numeral, only the prepositional construction is used:

فِي ٢٧ رَجَبِ أَوَّلِ ١٣٤١	the 27th of Rabia I, 1341. Raih. mul. 31, 3
فِي ٢١ آبِ سَنَةِ ١٩٢٢	the 21st of August of 1922. Raih. mul. 17, 2
بَدَأَتْ — فِي ٢٦ آذارِ ١٩١٧ وَأَسْتَمَرَّتْ إِلَى ٢١ نَيْسَانَ	It began...on the 26th of March, 1917, and continued till the 21st of April. Raih. mul. 317, 22
وَصَلَ إِلَى بَيْرُوتَ فِي ٢٥ كَانُونِ الْأَوَّلِ سَنَةِ ١٩١٩	He arrived in Beirut the 25th of December, 1919. Raih. mul. 341, 1

Note the following case in which the numeral is in opposition to the noun:

فِي أَوَاخِرِ الْعَامِ ١٩٤٩	at the end of the year 1949. Din (Zy.) 3, 18
فِي الْيَوْمِ التَّالِيِ (٢٤) يُولْيُو — (١٩٥٢)	on the following day (the 24th of July, 1952). al-Raf. (Zy.) 19, 16

The specification of era, Christian or Muslim, is given by the appropriate relative adjective, *مِلَادِي* or *هَجْرِي*, which will be in gender agreement with

سَنَةً, "year"; it will thus be feminine singular but in the adverbial accusative and, therefore, grammatically undefined (see page 25f.):

سَنَةً ٦١٤ بِلَادِيَّةً	The year 614 A.D. Hai. sir. 3,16
إِنْتَصَرَ هِرَاقْلُ سَنَةً ٦٢٥ م	Heraclius triumphed in 625 A.D. Hai. sir. 4,12
قَدْ حَجَّ سَنَةً ١١٩٧ هـ	He had performed the <i>hadj</i> in 1197 A.H. Raih. mul. 241,6
إِسْتَوْلَى عَلَيْهَا سَنَةً ١١٩٧ هـ	He captured it in 1197 A.H., i.e., 1782 A.D. Raih. mul. 241,19
١٧٨٢	

Note the following:

إِثْنَانِ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ السَّنَةِ الثَّانِيَةِ مِنَ الْهَجْرَةِ —	On the eighth day of the month of Ramadan of the second year after the Hegira.... Hai. sir. 257,17
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These constructions are more frequently used to express the *terminus a quo*: "so many days/years after...." For more information concerning them, see Vol. III.

§ 169 TIME OF DAY

The time of day is usually given with ordinal numbers following the word "hour." The expression is, if necessary, followed by an "accusative of specification" (or other equivalent) to give it a meaning equal to the English "A.M." or "P.M." (Sp.: *de la mañana, de la tarde*; Ger.: *vor-, nachmittags*).

السَّاعَةُ الرَّابِعَةُ سَاءً	Four P.M. Mah. qah. 64,18
يَا لَهَا مِنْ سَاعَةٍ مُنْكَرَةٍ هَذِهِ السَّاعَةُ الثَّالِثَةُ مِنَ الْخَمِيسِ ٢١ أَوْسَطُنْ	O, abominable hour, that of three o'clock on Thursday, the 21st of August. Hus. ayy. 1,131,12

إِذَا السَّاعَةُ هِيَ الْحَادِيَةُ عَشْرَةٌ وَالنِّصْفُ	It was eleven thirty. Din (Zy.) 3,41
فَلَمَّا رَقَّتِ السَّاعَةُ الثَّانِيَةَ عَشْرَةً — إِنَّهَا الثَّانِيَةُ لَيْلًا	When it struck twelve.... Din (Zy.) 3,46
إِنِّي أَنْتَظِرُهَا فِي السَّاعَةِ السَّابِعَةِ مِنْ صَبَاحِ الْغَدِ فِي تَطْعَمِ رَاجِنُو	that it is eight P.M. Qal. (Zy.) 21,16
فِي السَّاعَةِ الثَّانِيَةِ أَذْهَبُ إِلَى عَلَى وَفِي الْعَاشِرَةِ أَعْمَلُ كَيْتَ وَفِي الْحَادِيَةِ عَشْرَةِ أَعْمَلُ كَيْتَ وَكَيْتَ	I'll wait for her tomorrow morning at seven o'clock in Ragueneau's restaurant. Manf. sha'. 70,15
	At nine o'clock I go to work, at ten I do such [and so], at eleven I do such and such. Raf. wah. I,55,4

The hour may also be expressed with cardinal numbers:

كَمْ السَّاعَةُ الْآنَ؟ — قَالَ سِتُّ وَعِشْرُونَ دَقِيقَةً	"What time is it...?" He answered, "Twenty past six." Manf. sha'. 83,3
سِتُّ وَثَلَاثُونَ دَقِيقَةً	"Six thirty." Manf. sha'. 83,17
سِتُّ وَخَمْسُونَ دَقِيقَةً	"Ten to seven." Manf. sha'. 90,15

§ 170 REFERENCES

The page number in references is usually given with the cardinal number in the genitive following the noun for the page, which is either

a) in the accusative:

سُورَةُ النِّسَاءِ آيَتَي ١٥٧ وَ ١٥٨	The sura, "The Women," verses 157 and 158. Hai. sir. 8,22
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- رَاجِعِ الْقِسْمَ الْأَوَّلَ صَفْحَةً ٥٩ فِي
الْجُزْءِ الْأَوَّلِ مِنْ هَذَا الْكِتَابِ Refer to the first section,
page 59, in the first part
of this book.
Raih. mul. 63,23
- فِي الْجُزْءِ الْأَوَّلِ مِنْ كِتَابِهِ صَفْحَتَيْنِ
١٩٩ وَ ٢٠٠ عَلَى هَاشِيَةِ كِتَابِ
حَيَاةِ الْحَيَوَانِ لِلدَّمِيرِيِّ in the first part of his
book, pages 199 and 200,
on the margin of the book,
Life of Animals, by al-Damiri.
Raih. mul. 215,17
- سُورَةُ النِّسَاءِ آيَةٌ ٤٨ The sura, "The Women,"
verse 48. Hai. sir. 8,22
- رَاجِعِ كِتَابَ دَرَمَنْجَهَمِ (حَيَاةُ مُحَمَّدٍ)
ص ١٣٥ وَمَا بَعْدَهَا Refer to Dermenghem's
book (*Life of Mohammed*),
p. 135 ff. Hai. sir. 10,23

b) or in the nominative case:

- سُورَةُ الزَّخْرَفِ آيَتَا ٣١ وَ ٣٢ The sura, "Ornamental
Work," verses 31 and 32.
Hai. sir. 176,23
- سُورَةُ الْحَجِّ آيَتَا ٥٢ وَ ٥٣ The sura, "The Pilgrimage,"
verses 52 and 53.
Hai. sir. 162,23

In references consisting of two sets of numerals, "from...to/through....," Arabic mentions the word for page, etc., either

a) within the first member, and thus in the accusative or genitive after the preposition *مِنْ* and in the *status constructus* governing the numeral in the genitive:

- الْإِسْلَامُ وَالنَّصْرَانِيَّةُ مِنْ صَفْحَةٍ
١٢٢ إِلَى ١٢٥ *Islam and Christianity*, from
page 122 through 125.
Hai. sir. 576,23
- رَاجِعِ تَفْسِيرَ الطَّبْرِيقِيِّ الْجُزْءَ الْأَوَّلَ
صَفْحَةً ٢٥٢ إِلَى ٢٥٧ Refer to the first part
of al-Tabari's *Commentary*,
pages 253 through 257.
Hai. sir. 582,31

b) or preceding the preposition with the definite article in the nominative or accusative case:

- | | |
|------------------------------------|----------------------------|
| سُورَةُ مَرْيَمَ الْآيَاتِ مِنْ ٢٩ | The sura, "Maryam," verses |
| إِلَى ٣٣ | 29 through 33. |
| | Hai. sir. 156,73 |
| سُورَةُ الدَّحْرِ الْآيَاتِ مِنْ ١ | The sura, "The One Clothed |
| إِلَى ٧ | in the Dathar," verses 1 |
| | through 7. |
| | Hai. sir. 136,23 |

IX VERBAL NOUNS



§ 171 THE INFINITIVE

The infinitive as an abstract verbal noun simply presents the name of an action. The action can eventually be attributed to complements —subject and object. In both cases, the main difference between a verb and an infinitive is that the infinitive has no relationship to any specific temporal stage, not even to the actual occurrence of the action expressed by the infinitive itself. Any temporal determination has to be given either by verbal tenses or with the infinitive through adverbial modifiers.

A The infinitive or verbal noun is actually a substantive and thus can be used with any of the substantive's functions:

لِمَاذَا الْبُكَاءُ؟	Why this weeping? Gibr. II, 145, 16
سَفَكَ الدِّمَاءُ تَحْرِمٌ	Shedding of blood is forbidden. Gibr. I, 132, 9
وَالَّذُعُونَ بَيْنَ جُلُوسٍ وَوُقُوفٍ	while some of the guests were sitting and others standing. Nu'. liq. 29, 14
لِذَلِكَ فَفَكَّرْتُ فِي هَذَا وَأَطَّلْتُ التَّفَكُّرَ	For this reason I have carefully thought about it. Hai. sir. 17, 23

Because of its nominal character, the infinitive may take its complements as do other nouns, that is to say, in the genitive case to express, e.g.,

a) the subject of the action, "the genitive of the subject":

إِذَا شَعَرْتُ بِسُقُوطِ الْكِتَابِ
مِنْ يَدِي when I felt the book falling
from my hand.
Manf. mag. 5,12

قَبْلَ بُرُوعِ الشَّمْسِ shortly before sunrise.
Gibr. II,145,12

بَعْدَ رُجُوعِي إِلَى مَانِيْلَا after my return to Manila.
S. Din (Br.) 58,8

قَبْلَ تَجِيئِي هُنَا before my coming here.
Jabr. (Br.) 71,19

جَهْلُ الْغَرْبِ بِحَقِيقَةِ الْإِسْلَامِ the West's ignorance of
the reality of Islam.
Hai. sir. 12,3

عِنْدَ صُعُودِهِمْ إِلَى السَّفِينَةِ when they went up to the
ship. 'Aqq. (Zy.) 15,29

b) and its object, "the genitive of the ob-
ject":

هَمْ بِإِدْخَالِ يَدِهِ فِي الصَّنْدُوقَةِ He tried to introduce his
hand into the box.
'Aww. (Br.) 17,2

فِي تَدْرِيسِ هَذِهِ اللُّغَةِ in learning this language.
Maz. (Zy.) 1,2

بَعْدَ دُخُولِهَا after entering it.
Nu'. liq. 63,10

وَلَكِنَّكَ تَفْعَلُ مَا لَا أَسْتَطِيعُ فَعْلَهُ But you do things that I
cannot do.
Nu'. liq. 78,12

Since there is no passive voice for the infinitive in Arabic equivalent to the English "to be done," the genitive of the object is used to express this type of construction:

فَلَمَّا عَلِمَ بِقَتْلِ رَجَعِ When he learned of his
[father's] having been
murdered, he went back.
Djir. tar. I,108,5

B On the other hand, in spite of its nominal character, the infinitive remains a verbal noun; it may thus take some of its complements as the verb does. However, this occurs only under certain circumstances.

The object of the infinitive is in the accusative case

a) when the genitive already expresses the subject:

يَتَعَجَّبُ بَعْضُ النَّاسِ مِنْ طَلْبِي
تَحْوِيلَ الْحُرِّيَّةِ لِلنِّسَاءِ

Some people are surprised
because of my asking the
granting of freedom to
women. Q. Am. (Zy.) 5,1

مُنْذُ دُخُولِهِ بَيْنَ حَيٍّ وَمَيِّتٍ ذَلِكَ
الْبَيْتُ الْحَقِيرُ

since his entering half-
dead into this poor house.
Gibr. I, 173, 11

أَنْكَ لَمْ تُنْقِذْنِي قَطُّ بِإِخْرَاجِكَ
إِيَّائِي مِنَ الْقَمَرِ

that you did not save me
by taking me out of the
bottle. Hak. sul. 18,9

وَلَمْ يَبْقَ لِ مُحَمَّدٍ رَجَاءٌ فِي نَصْرَةِ
الْقَبَائِلِ إِيَّاهُ

Mohammed no longer had
hope that the tribes would
help him. Hai. sir. 197,10

عَلَى أَثَرِ دُخُولِ الْقَوَاتِ الْأَمِيرِكِيَّةِ
تِلْكَ الْمَدِينَةَ

following the American
forces' entering of that
city. S. Din (Br.) 58,8

وَلَكِنَّهُ عَاتَبَ عَلَيَّ إِغْفَالِي إِيَّاهُ
فِي وَاقِعَةِ اللَّيْلِ

but he was angry because
of my overlooking him on
that night's case.
Hak yaum. 54,3

لَمْ تَقْصُ حُبَّهَا إِيَّائِي ذَرَّةً
وَاحِدَةً

Her love for me has not
diminished in the least.
Manf. sha'. 239,11

b) when an infinitive should remain indefinite, e.g., in adverbial constructions; however, this seems to be found only when it takes a noun clause as an object (see Vol. III):

خَوْفًا أَنْ تَكُونَ الْحَيَاةُ الْجَدِيدَةُ
— أَلْتِي fearing that the new life
which.... Manf. mag. 113,9

c) when the verb can take two objects in the accusative, its infinitive form may take one of them in the genitive and the other in the accusative:

وَلَمْ يَكْتَفِ الْخُورَى إِلْيَاسَ بِإِبْلَاحِ
الشَّيْخِ هَذَا الْخَبَرَ Father Ilyas, the priest,
was not satisfied with just
bringing such news to the
Sheikh. Gibr. I, 179, 12

When the verb takes a prepositional construction as its object, the same construction may be used with the infinitive:

إِنَّا أَبْكِي خَوْفًا مِنَ الْحُبِّ I cry because I am afraid
of love. Manf. mag. 35, 18

ثُمَّ أَتَى جِيلُكُمْ خُضُوعًا لِلْمَدَنِيَّةِ
الْحَدِيثَةِ Then your generation ar-
rived, yielding to the new
civilization.
Amin (Zy.) 7, 11

أَلَمْ أَنْصَحَكَ بِالِاتِّحَادِ بِالْجَيْشِ؟ Haven't I advised you to
join the army?
Mah. zuq. 46, 9

The object of the infinitive is very frequently introduced by the preposition لَ (see page 286):

فَقَدْ كَانَ هَذَا الشَّيْخُ يَعْرِفُ مِنْ
هَؤُلَاءِ الشَّبَابِ حُبَّهُمْ لِلْعِلْمِ The old man knew how much
these young men loved to
learn. Hus. ayy. I, 53, 16

فَسَكَتَ أَحْتِرَامًا لِلْوَعْدِ I kept silent, respecting
his sorrow.
Nu'. liq. 32, 5

إِنَّهُ لَمْ يَكُنْ أَحْسَنَ حِفْظًا لِلْقُرْآنِ
مِنْ تَلَايِيدِهِ He had not learned the
Koran any better than his
pupils. Hus. ayy. I, 53, 12

وَتَنْفِيزًا لِحُكْمِ الْقُرْآنِ and carrying out the Koran's
decision. Hal. sir. 362, 1

C Arabic makes very frequent use of the infinitive governed by a preposition in order to express ideas that in English require the use of the gerund, which is missing in Arabic; the meaning of the construction is given by the preposition used to modify the infinitive:

وَيُصَوِّلُكُمْ إِلَيْهَا تَجِدُونَ السَّيِّدَ
هَاشِمَ بِأَنْتِظَارِكُمْ

and on your arrival [there],
you will find Mr. Hashim
expecting you.
Raih. mul. 31,1

لَقَدْ كَانَ سُرُورِي فِي خُرُوجِي الْبَحْرَيْنِ
يَمْلَأُ سُرُورِي فِي الْوُصُولِ إِلَيْهَا

My joy on leaving Bahrein
was as great as when I
arrived there.
Raih. mul. 32,23

إِهْتَدَى بَعْدَ سُؤَالٍ إِلَى شَارِعِ
الْفُسْطَاطِ

He arrived, after having
asked, at al-Fustat Street.
Mah. qah. 54,14

إِضْطَرَبَتْ نَفْسُ الْآخَرِ لَدَى سَمَاعِ
الْإِسْمِ

The other [man] became
troubled at hearing the
name. Mah. qah. 43,10

غَدًا سَاءَ تَجِدُ عَرُوسَكَ فِي
أَنْتِظَارِكَ

Tomorrow evening you will
find your bride expecting
you. Mah. qah. 130,18

حِينَ هُوَ بِمَفَادِرَةِ الْحَجَرَةِ سَمِعَ
وَالِدَهُ يَقُولُ لَهُ —

When he was leaving the
room, he heard his father
telling him....
Mah. qah. 41,2

أَوَّلَ أَنْتَقَالِهَا إِلَيْهِ

when she was first brought
to him. Hai. sir. 228,10

The infinitive in the accusative case as direct object of a verb and governing a genitive of the object is only used when both governing verb and infinitive have the same object:

لَمْ أَطِقْ أَنْتَظَرَ النَّصْفِ

I could not wait for the
lift. Din (Zy.) 3,30

أَنْ لَا أَسْتَطِيعَ تَلْبِيسَةَ أَمْرِكَ
قَبْلَ —

that I cannot accede to
your request before....
Din (Zy.) 3,40

§ 172 THE PARTICIPLES

The participles are verbal adjectives. They do not state the verbal action independently and abstractly as the infinitives do, but are always found in a dependent construction, attributed to a noun. The noun can be modified by the participle either as the agent or as having undergone the action of the verb. This is the point of departure from which the main distinction between active and passive participles is made.

In the following paragraphs, we shall attempt to distinguish the active from the passive participles. The reason for this division is that the active participle cannot be considered as the active counterpart of the passive participle.

The active participle always modifies the grammatical subject (the agent) of the verbal action and may show, as is the case with the participles of transitive verbs, a direct relationship between the noun subject and the object of the verbal action. The object is in the genitive of the accusative case, according to the participle's construction as a nominal or verbal form.

The passive participle modifies a noun which is, semantically, the object of the verbal action; however, it cannot show any syntactical relationship to the agent of the verbal action. Hence, the passive participle has become an adjectival form to a much greater extent than the active participle.

§ 173 ACTIVE PARTICIPLES

A As we have noted with adjectives, the participles are also frequently used in the syntactical function of a substantive, so that they lose their verbal character more or less completely. In such cases of "substantivization," the participle will have to be considered as a true substantive, since its meaning and construction will follow substantival usages although its pattern will still be that of a participial form:

دَارِسُوْ بِكَ اللُّغَاتِ the scholars of those
languages. Amin duh. I, 105, 11

بَعْضُ مُؤَرِّخِي الْعِلْمِ	some historians of science. Amin duh. II,9,16
مُعَدِّثِي	my interlocutor. Taq. (Zy.) 3,13
كَانَ الرَّجُلُ مِنْ حَارِثِي الْأَرْضِ	He was a plowman. Nu'. kan. 19,12
مَا كَانَ مِنْ وَاجِبِي أَنْ أَعْرِفَ	what I ought to know. Nu'. liq. 56,6

This is also the case when the participles are used in the adverbial accusative:

دَاخِلَ جَسَدِي	within me. Qud. (Br.) 49,14
خَارِجَ الْكَهْفِ	outside the cave. Hak. ahl. 34,3
وَالرَّأَتَانِ جَالِسَتَانِ تَسْمَعَانِ وَلَوْلَا الْأَرْيَاحُ خَارِجًا	while the two women were sitting listening to the howling of the wind out- side. Gibr. I,156,16
فِي طَرِيقِهَا إِلَى الْخَارِجِ	on her way out. Mah. zuq. 50,3

The usual function of the participle is that of a verbal adjective modifying a substantive with which the participle agrees in gender and number:

فِي صَوْتٍ بَاكِ رَهِيْبٍ	with a weeping and fearful voice. Hak. ahl. 76,10
لَمَحْتُ شَيْعًا مُقْبِلًا	I saw someone approaching. Maz. (Zy.) 10,10
أَحَدُ أَصْدِقَائِهِ سَيَوَاؤُ الْمُخْلِصِينَ	one of Cyrano's devoted friends. Manf. sha'. 15,5

B In modern Arabic there is a tendency to use the active participle in a verbal function with a meaning in the present or future; it is thus equivalent to an Arabic imperfect:

- مَاذَا هُوَ صَانِعٌ؟ What could he do?
Mah. qah. 47,15
- مَا كَذَبْتُكَ قَطُّ وَمَا أَنَا بِكَارِبٍ
الآن I never lied to you and
I'm not lying now.
Hus. ayy. I,61,11
- كَأَنَّهُ قَادِمٌ السَّاعَةَ as if he were coming this
very moment.
Manf. sha'. 188,4
- مَا أَظَنُّهُ حَاضِرًا بَعْدَ ذَلِكَ I do not think he will come
after this [time].
Manf. sha'. 26,4
- أَنَّهُ سَائِرٌ بَعْدَ أَيَّامٍ that he would depart some
days later.
Hus. ayy. I,138,13
- لَكِنَّهَا آتِيَةٌ بَعْدَ قَلِيلٍ but she will come presently.
Hak. sul. 62,10

It may have a past meaning, but only in a dependent position:

- وَمِنَّمَا أَنَا سَائِرٌ لَمَحْتُ شَيْعًا مُقْبِلًا While I was walking, I
saw someone approaching.
Maz. (Zy.) 10,10
- وَأَنْ كَانَ يَدْرِي مَا الْآخِرُ قَائِلُهُ even though he knew what
the other would answer.
Mah. zuq. 46,1

§ 174 NOMINAL CONSTRUCTIONS

The participles derived from verbs that take the object in the accusative case may always be followed by the genitive of the object when it can be used according to the rules of genitive construction (see page 90ff.).

Moreover, the participle will be used only with the genitive of the object when it expresses the verbal action as a statement of a past action, and also when the participle is used as a substantive (see page 64f.):

مُؤَرِّخُو جَزِيرَةِ الْعَرَبِ	the historians of the Arabic peninsula. Djir. tar. II, 225, 1
مُؤَلِّفُو الْجُغَرَايَةِ	the geographers. Djir. tar. II, 239, 1
مُنْشِقُو الرِّسَائِلِ	the letter writers. Djir. tar. II, 151, 1
هَآ قَدْ أَبَانَتْ السَّمَاءُ قَاتِلَ جَارِكُمْ وَأَخِيكُمْ	Now Heaven has revealed the slayer of your neighbor and brother. Gibr. I, 198, 18
مَنْ قَاتِلُ هَذَا الشِّعْرِ؟	Who is the composer of this poem? Raf. wah. I, 120, 18

(On the paraphrasing of the genitive construction by a prepositional phrase with *بِـ*, see page 274.)

§ 175 PARTICIPLES WITH PRONOUN SUFFIXES

When the complement of the participle is a suffixed personal pronoun, it is always assumed to be in the genitive case; however, this can be seen only with the plural forms of the participle, which are in the construct state without the dual or plural endings *ـَيْنِ* or *ـِينَ*:

أَنَا مُخَلِّصُكَ	I have freed you. Hak. sul. 17, 4
إِنِّي لَقَاهِرُهَا فِي النِّهَايَةِ	I shall conquer it in the end. Nu'. liq. 81, 7
إِنِّي صَادِقُكَ	I believe you. Hak. ahl. 75, 10

With plural forms:

إِن هَبِطْتُ مَكَانًا قَالَكُلُّ هَارِبُونَ وَتَارِكُونَ لِي	If I settled down in a place everybody would flee and abandon it to me. Hak. ahl. 80, 11
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يَقُولُ لِغَاتِلِيهِ	speaking in favor of his killers. Gibr. III,23,16
أَحْتَقِرُ مُضْطَهِدِيكُمْ	I despise your persecutors. Gibr. II,144,8
أَلَمْ تَرَ مَنْ يَقُولُ عَارِفُوكَ أَنَّكَ أَنْتَ ؟	Aren't you whom those who know you say you are? Nu'. liq. 71,4
تَضْطَهِدُ مُحِبِّيَهَا وَتَخْلِصُهَا	They persecute those who would love and deliver them. Gibr. I,184,17
وَأَنْ كَانَ قَائِلُوهُ مِنَ الْكُفَّارِ	even though the ones who said it were infidel polytheists. Far. (Zy.) 17,18

§ 176 VERBAL CONSTRUCTIONS

The use of the verbal construction is necessary when the use of the genitive is not permitted, e.g., when the object does not follow immediately after the participle:

أَسَامِعُ أَنْتَ صَرَخَ قَلْبِي وَوَعْدَ نَفْسِي ؟	Do you hear my heart's cry and my spirit's travail? Gibr. I,144,13
مَا أَنْتَ بِبَالِغَيْنِ مِنْ ذَلِكَ بَعْضُ مَا تُرِيدَانِ	You will never get a part of what you want. Hus. ayy. I,152,10
إِنِّي شَاكِرٌ لَكَ شُكْرًا جَزِيلًا عَطْفَكَ عَلَيْهِ	I thank you very much for your affection for him. Manf. mag. 76,17
كَانَ الْإِكْشِيدِي لَا يَرَأَى نَصْرًا إِلَّا إِلَيْهِ عَيْنِي	al-Ikhshidi remained with his eyes fixed on him. Mah. qah. 104,17

Thus, **كَانَ** should be considered to function as an accusative in the following cases:

- لَا أَدْرِي مَا هُوَ صَانِعٌ بِي I don't know what he will do to me.
Manf. mag. 41,3
- فَمَاذَا أَنْتَ صَانِعٌ؟ What are you doing?
Hak. (Br.) 40,27
- وَمَا هُوَ فَاعِلٌ بِأَمَالِهِ وَشَهَوَاتِهِ؟ What is he doing with those hopes and passions?
Nu'. liq. 100,8
- مَاذَا أَنْتَ صَانِعٌ إِذَا؟ What will you do then?
Hak. sul. 17,12
- When the participle must remain undefined, e.g., when used in the adverbial accusative, it also takes the object in the accusative case:
- عَادَ الشَّابُّ نَحْوَ الْعَدِينَةِ سَائِرًا وَجْهَهُ بِأَثْوَابِهِ The youth walked toward the town, concealing his features in his cloak.
Gibr. I,136,3
- يَنْظُرُ إِلَى الْفَلَّاحَةِ الْحَسَنَاءِ فَافْرًا فَاهٌ He stared at the beautiful peasant girl with his mouth agape.
Hak. yaum. 22,6
- وَلَمْ يَزَلْ بَاسِطًا يَدَيْهِ رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ He did not stop stretching out his hands and raising his head toward the sky.
Manf. mag. 50,3
- قَالَ هَارًا رَأْسَهُ بِهِدْوٍ He spoke, gently shaking his head. Gibr. I,160,5
- غَيْرَ مُلْقٍ بَالًا إِلَى — Without paying attention to.... Hus. (Br.) 96,12
- انْتَصَبَ الْجُنْدُ حَوْلَهُ مُسْتَشْفِقِينَ السُّيُوفَ رَافِعِينَ الرِّمَاحَ Soldiers stood about him, grasping swords and holding lances aloft.
Gibr. I,127,3

In the instance cited immediately above, the participle then may also be followed by personal pronouns used as objects:

أَنْ تَرْفَعَ بَصْرَهُ إِلَى أَبِيهِ تَتَحَدَّى
إِيَّاهُ to raise his eyes to his
father, challenging him.
Tai. (Br.) 124,14

مُحَدِّثًا إِيَّاهُمْ telling them.
Gibr. I, 207,2

and also, e.g., as predicate in a nominal sentence:

(هُوَ أَيْضًا —) سَجَّصَ إِيَّاهُ — (He also...) examines it
closely in order to....
Hai. sir. 39,24

The object is found in the accusative case when the participle has the meaning of an Arabic imperfect — present or future:

فَالْمُؤَرِّخُ لَيْسَ نَاقِلًا مَعْصَبِ بَلْ
هُوَ أَيْضًا نَاقِدٌ لِمَا يَنْقُلُ مَعْصَصَ
إِيَّاهُ لِمَعْرِفَةِ مَا يَنْطَوِي عَلَيْهِ مِنَ
الْحَقِّ for an historian does not
just translate, he also
closely examines what he
translates in order to
know the truth contained
therein. Hai. sir. 39,24

تَكُونُونَ — جَاهِدِينَ نُوْرَ
الْحَقِّ You would be...repudiating
the light of the truth.
Gibr. I, 195,4

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ حَاقِقُ النَّهَارِ
The sun should not over-
take the moon nor the
night pass the day.
Hai. sir. 151,2

فَهَلْ أَنْتُمْ سَامِعُونَ صَرَاحَنَا؟ Will you listen to our
cries? Gibr. III, 74,17

وَيَشْعُرُ كَأَنَّهُ لَا يَسِي ثِيَابًا مِنْ — and he feels as if he were
wearing garments of....
Raf. wah. 1,47,12

and only rarely when it refers to past circumstances:

أَهُوَ سَابِقُ عَصْرِ الْحَضَارَةِ الْخِصْرِيَّةِ
الْفِرْعَوْنِيَّةِ — أَمْ هُوَ لَاحِقُ عَصْرِ
هَذِهِ الْحَضَارَةِ whether this preceded the
age of the Egyptian
Pharaonic culture, or
followed it.
Hai. sir. 66,12

Frequently, both constructions (genitive and accusative) will be possible; it then is a question of stylistic appreciation⁷⁴:

الْمُؤْمِنُ الْصَادِقُ الْإِيمَانُ بِاللَّهِ
يَشْعُرُ بِنَفْسِهِ أَثْنًا صَلَاتِهِ —

The believer, sincere in his belief in God, feels within himself during prayer....

Hai. sir. 526,3

The participles frequently express their direct object by means of the preposition لـ :

الْكِتَابُ الْقَدَسَةُ السَّابِقَةُ لِلْقُرْآنِ

the holy books prior to the Koran.

Hai. sir. 30,16

الْمُنِشِقُونَ لِلرَّسَائِلِ

the letter writers.

Djir. tar. II,151,2

كُنْتُ فِي الدَّيْرِ رَاعِيًا لِلْبَقَرِ

I was in the convent taking care of the cattle. Gibr. I,187,21

هَلْ أَنْتَ فَاهِمٌ لِعَجِيْبَةِ التَّنَفُّسِ؟

Do you understand the wonder of the function of breathing?

Nu'. liq. 77,7

كَانَ سَيِّدُنَا مُحِبًّا لِهَذَا الرَّجُلِ

The school teacher loved this man.

Hus. ayy. I,113,5

إِنَّ الْقَارِئَ لِلْمُتَنَبِّئِ لَتَدْهَشُهُ
قُوَّةُ الْخَارِقَةِ فِي —

The reader of al-Mutanabbi will be astonished by his extraordinary power in....

Musa adab. 29,9

The participles may take the same prepositional phrases as the verbs from which they are derived, either to express the object or a prepositional modification of the verbal action:

74. On the use of the article with adjectives in the construct state (adjectival annexation), see page 107f.

وَالِدُكَ نَاطِرٌ آلَانِ إِلَيْنَا	Your father is now looking at us. Gibr. (Zy.) 8,13
هُوَ وَاثِقٌ بِأَنَّ —	He is sure that.... Hus. ayy. I,39,14
وَكَمْ أَنَا مُشْتَاقٌ إِلَى لِقَاءِ أَبِيكَ بِشَخْصِكَ	How much I longed to see your father in you! Gibr. II,17,8
عَلَى حَدِّ مَا أُخْبِرْتُ أَنَّهُمْ فَاعِلُونَ بِكَ هُنَا	as I have been informed that they are doing with you here. Nu'. liq. 91,15
وَلَا أَدْرِي مَا هُوَ صَانِعٌ بِي	I don't know what He will do with me. Manf. mag. 41,3
أَنْ تَفْتَحِيَ يَدَكَ الْقَائِضَةَ عَلَى هَذَا التَّحْدِيدِ الْحَرِيرِيِّ الْجَمِيلِ	that you open the hand which holds this beautiful silken handkerchief. Manf. sha'. 225,5
هَذَا مُخَالِفٌ لِلْقَانُونِ	That is contrary to the law. Hal. sir. 317,4

§ 177 THE PASSIVE PARTICIPLE

As we have already mentioned, the passive participle cannot be considered as the passive counterpart of the active participle; hence, its development in meaning and use must be studied together with the meanings and uses of the passive voice of the verb, but independently from the particles of the active voice.

The passive participle as a verbal adjective expresses a verbal action attributed to the object without regard for the agent of the action. Like the verb in the passive voice, the passive participle has only the function of expressing the verbal action as a status or condition inherent in a substantive. Hence, the passive participle has developed its adjectival character to a much greater extent than has the active participle. For practical purposes (but

nevertheless improperly), we shall call this substantive either the passive subject or the logical object.

It is also improper to make the general statement that the passive participle is equivalent to a past participle in import, since it very frequently has a meaning that we may consider equivalent to that of the resultative perfect (see Vol. I, § 18).

However, this does not cover all the possibilities of its uses, for the passive participle is also quite often the equivalent of a Latin *gerundium*.⁷⁵

For more information on the various meanings of the passive voice, see Vol. I, § 16.

A The passive participles of verbs which, in the active voice, take their object in the accusative case have regular adjectival agreement with the nouns which they modify, i.e., in gender and number and also in case when they are used in an attributive function:

جَاءُوا بِهِ مَحْمُولًا They carried him.
Mah. qah. 36,4

شَيْءٌ مَحْتَمَلٌ a bearable thing.
Mah. qah. 151,9

حَتَّى يَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَقْمُولًا until God determines what
has to be done.
Mah. zuq. 40,4

75. The Latin *gerundium* is a passive verbal adjective with future meaning, frequently with the connotation of necessity, e.g.,

يَا لَهَا مِنْ سَاعَةٍ مُنْكَرَةٍ! O abominanda hora! (O abomi-
nable hour!) Hus. ayy. I,131,12

الْيَوْمَ الْخَشِيمُ memoranda dies (day to be re-
membered). Hus. ayy. I,68,15

أَنَّ كُلَّ آتَمٍ يَوْمَ الْقِيَامَةِ
مَجْرَى بِأَعْمَالِهِ That every human being will be
rewarded on the Day of Resur-
rection according to his deeds.
(unusquisque retribuendus)
Bai. sir. 8,15

الْهُودُجُ مَوْضُوعٌ أَمَامَ الْخَيْمَةِ

The camel litter had been placed in front of the tent. Hal. sir. 356,5

كَأَنَّهَا تَعْفُورَةٌ مِّنْذُ يَوْمَيْنِ

as if it had been inscribed only two days before.
'Aww. (Br.) 19,25

شَيْءٌ كَمَثَلِ كُلِّ شَيْءٍ مَّقْهُومٍ
وَقَعَ فِي يَدِ الْغَاطِجِينَ

It was like any precious thing that fell in the conquerors' hands.
Amin duh. I,81,14

The passive participles of verbs which, in the active voice, take two nouns in the accusative may also retain one noun in the accusative while the other will become the governing noun with which the participle will agree in gender and number:

فَلَقَدْ قَضَيْتُ حَيَاتِي كُلَّهَا مَحْرُومًا
لِّذَّةِ عَطْفِ الرَّأْفَةِ وَهَنَانِهَا

for I have spent all my life deprived of the bliss of a woman's affection and love. Manf. sha'. 181,11

أَخْرَجَتْ مِنْهَا جَرَّةً صَفِيرَةً
مَّطْوَةً خَرًّا

She drew from it a small jar filled with wine.
Gibr. I,159,3

(رَأَى) حَوْضًا مَّطْوًى مَاءً

(He saw) a basin full of water. Manf. mag. 20,15

وَأَنْ كُنَّا مَحْرُومِينَ سَعَادَةِ الْحُبِّ
وَهَنَاءِ

even if we are deprived of the bliss and happiness of love. Manf. sha'. 140,2

The passive participle may govern a substantive in the genitive case, which will introduce a determination to its meaning:

وَقَفَ أَمَامَهُ مَكْتُوفَ الْيَدَيْنِ

He stood before him with his arms crossed.
'Aww. (Br.) 11,23

A prepositional phrase of instrumental meaning

may introduce the agent of the action, which is otherwise not allowed with the passive voice (see Vol. I, § 16)⁷⁶:

وَلَكِنِّي كُنْتُ مُقَيَّدًا بِالْكِتَابِ	but I was guided by the book. Maz. (Zy.) 1,22
وَطَبِيعِي أَنْ تَظَلَّ هَذِهِ النَّوَاحِي مَجْهُولَةً بَيْنَ النَّاسِ	and it is natural that those regions remain ignored by men. Hai. sir. 72,6
عَاشَ شَفُوقًا بِالْآمَالِ الْكِبَارِ	He lived obsessed with great hopes. Mah. qah. 15,10
قَالَ مَذْفُوعًا بِرَجِّ الْإِسْتِخَارِ —	He said, urged by a feeling of disdain.... Mah. qah. 5,21

In addition, a substantive in the genitive case governed by the passive participle may introduce the agent:

كُلُّ مَا لَا يَدْخُلُ فِي مَعْرِوْفِ الْعَقْلِ	everything that is not known by the intellect. Hai. sir. 112,7
أَنَّ الشُّعُوبِيَّةَ لَمْ يَكُنْ عَقِيدَةً مَعْدُودَةً التَّعْلِيمِ	that the <i>Shu'ubiyya</i> was not a faith delimited by a doctrine. Amin duh. I,59,11
أَلَسْتُ مَذُوقَ الْجَرِيدَةِ ؟	"I am a newspaper reporter, am I not?" Mah. qah. 93,10

76. A noun in the genitive case may also introduce the agent with verbal adjectives of passive meaning (e.g., pattern (فَعِيلٌ):

أَنَا هُوَ الْقَلْبُ الْبَشَرِيُّ أَسِيرُ الْحَادَةِ وَقَتِيلُ شَرَائِعِ الْإِنْسَانِ الْتَرَابِيِّ	I am the human heart, prisoner of matter and victim of laws of earthly man. Gibr. II,114,13
هَذَا الْجَسَدُ يَبْقَى أَبَدًا قَتِيلُ الشَّوْقِ وَالْتَفْرِيقِ	The body will forever remain a victim of longing and separation. Gibr. II,129,11

B Passive participles are very frequently used in a substantival capacity, in which case they are in the masculine singular governing a substantive in the genitive case with a specifying function:

- عَلَى مَأْلُوفٍ عَادِيَةٍ as he was accustomed to.
Tai. (Br.) 123,3
- عَلَى تَوْفَرٍ جَهْدِهِ in spite of his [great]
effort. Tai. (Br.) 124,12
- لِغَيْرِ سَبَبٍ سِوَى مُجَرَّدِ رَغْبَةٍ فِي — For no other reason than
his mere desire for....
Q. Am. (Zy.) 5,12
- إِنَّ مُجَرَّدَ الْحَيَاةِ لَا قِيَمَةَ لَهَا Naked life is worthless.
Hak. ahl. 99,16
- رَجُلٌ خَائِلٌ مَعْدُومٌ الْحَيَاةِ a sluggish man, devoid of
life. Mah. zuq. 45,9

C The passive participles of verbs which, in the active voice, take their object as a prepositional phrase are used in the masculine singular followed by the preposition governing a suffixed pronoun that refers to the noun modified by the participle. These are the so-called impersonal constructions of the passive participles. Although having adjectival agreement in case and grammatical determination, they are not so characterized in gender or number, since these are always masculine singular, as stated previously:

- رَجُلًا غَيْرَ مَرْغُوبٍ فِيهِ a man *persona non grata*.
Rain. mul. 51,6
- أَتَهُمْ مَاذُونٌ لَهُمْ فِي السَّفَرِ that they had been permitted
to depart. 'Aqq. (Zy.) 15,26
- (أَنْ) نَعْطَى يَكِيَانٍ مُعْتَرِفٍ بِهِ to obtain recognition.
Bat. (Zy.) 12,3
- سَقَطَتْ عِنْدَ سَمَاعِ الْخَبَرِ مُغِيًّا Upon hearing the news,
she fainted.
Manf. maq. 247,17



X PERSONAL PRONOUNS



§ 178 PERSONAL PRONOUNS

Arabic does not always make use of the personal pronouns with the same frequency nor in the same way as required in English for a clear understanding of the idea expressed.

A In the nominal sentence, the personal pronoun in the function of the subject is always expressed, since it is a necessary component of the syntactical structure of the sentence:

هِيَ طَفَاءَةٌ عَلَى فِرَاشِهَا She was lying on her bed.
Hus. ayy. I, 120, 14

مَا أَنَا بِصَدِيقِكَ I am not your friend.
Manf. sha'. 109, 14

مَنْ أَنْتَ؟ Who are you?
Hak. ahl. 33, 14

In the verbal sentence, however, the verbal form clearly gives the designation of the person or persons intended as subject of the verbal action; thus, the personal pronoun is usually omitted as being unnecessary for the comprehension of the sentence. In fact, when the personal pronoun is used, it frequently has an emphatic function required by either syntactical or stylistic reasons:

مَا تَقُولُ فِي ذَلِكَ؟ — أَقُولُ إِنَّ
هَذَا الرَّامِيَ يَتَكَلَّمُ هَرَاءً وَلَا أَفْهَمُ
مَا يَقُولُ — أَنْتَ لَا فَهِمْتَ شَيْئًا
سِوَى أَنْ — وَأَنْتَ مَاذَا فَهِمْتَ
يَنْهَ؟ "What do you say about
this?"... "I would say that
the shepherd is making idle
talk, but I do not under-
stand what he says."... "The
only thing you understand
is...." "What do you under-
stand?" Hak. ahl. 22, 6 ff.

لَا تَكُنْ أَنْتَ أَيْضًا رَجُلًا حَقِيرًا Don't you be vulgar, too.
Hak. sheh. 137,2

B Instead of expressing the actual subject of the action when dealing with qualities, experiences, or feelings, Arabic frequently makes use of the word **نَفْسٌ**, "soul" or "spirit," with a personal suffix that refers to the actual subject⁷⁷:

أَنْكَرْتُ نَفْسَهُ نَفْسَهُ He did not recognize him-
self. Manf. mag. 130,19

أَمَّا الْوَرَاءُ الَّتِي تَبْتَلي بِرَجُلٍ لَا
تَرْضَى نَفْسَهَا بِمَعَاشَرَتِهِ فَا — The woman who must suffer
a man whose association
she does not like....
Q. Am. (Zy.) 5,25

إِنِّي أُعْطِيكَ مَا تَشْتَهِي نَفْسُكَ I'll give you anything
you want. Hak. sul. 19,3

(On the use of **نَفْسٌ** as a word for a reflexive expression, see page 140.)

A suffixed personal pronoun after a verb that has the same pronoun as subject is also frequently used as an expression of a reflexive action; this construction is especially common in some circumstantial clauses (see Vol. III) and also in some asyndetical noun clauses (see Vol. III):

عَلَى أَنِّي رَأَيْتَنِي خَظَرًا but I saw myself obliged.
Hak. sir. 20,6

مَا رَأَيْتَنِي قَطُّ كَمَا أُرَانِي الْآنَ I never say myself as I
do now.
Hus. 'ala. II,53,10

مَنْذُ أَيَّامٍ خَسَبْتَنِي أَدْرَكْتُ بِرَّ
ذَلِكَ التَّغْيِيرِ For some days, I have be-
lieved myself in possession
of the secret for this
change. Nu'. (Zy.) 13,16

77. It goes without saying that **نَفْسٌ** is often used with its basic meaning of "spirit," "soul":

حَدَّثَتْهُ نَفْسُهُ — His heart told him....
'Aw. (Br.) 17,21

C The pronouns of the first and second persons which refer to the parts involved in direct speech always agree in number—and the pronoun of the second person also agrees in gender—with the persons, personalized animals, or inanimate objects to which they refer. These pronouns do not require the noun to be mentioned in advance. Any adjective in attributive or predicative relationship to the pronoun will agree with it in gender and number:

- أَتَرَانَا يَا مَيْمُونُ خَيْرًا مِنْ هَؤُلَاءِ "Maimun [a goat], do you think we are better than they?" Sib. (Br.) 114,19
- يَا مَيْمُونُ يَجِبُ أَنْ تَكُونَ أَكْثَرَ عَقْلاً وَأَنْ تَرْضَى بِمَا نَحْنُ فِيهِ "Maimun [a goat], you must be more sensible and be contented with our situation." Sib. (Br.) 114,22
- مَا أَجْمَلِكِ أَيَّاتُهَا الْأَرْضُ! How beautiful you are, O Earth! Gibr. III,215,2
- مَا أَنْتِ أَيَّاتُهَا الْأَرْضُ وَمَنْ أَنْتِ؟ What and who are you, O Earth? Gibr. III,219,13

In modern Arabic, the personal pronoun of the second person plural is frequently used in certain expressions of greeting or in more formal ways of speech even when referring to a single person. This usage, however, seems to be restrained to the suffixed form of the pronoun:

- الْأَسْتَاذُ سَالِمُ الْإِكْشِيدِي...! Dr. Salim al-Ikhshidi!...
السَّلَامُ عَلَيْكُمْ Greetings! Mah. qah. 31,19
- السَّلَامُ عَلَيْكُمْ يَا أَخِي! Greetings, brother!
Mah. zuq. 224,19
- وَرَدَنِي كِتَابُكُمْ الْكَرِيمُ النَّبِيُّ بِصُورَةٍ إِلَى الْبَحْرَيْنِ وَأَنْتُمْ مَرْتَبِعُونَ التَّوَمَةَ إِلَى طَرْفِنَا — طَالَمَا كُنْتُ حَاضِرًا لِقَائِكُمْ your distinguished letter announcing your arrival in Bahrein, and that you have decided to visit our region...we have been desirous of meeting you for a long time.
Raih. mul. 30,14 ff.

D The personal pronouns of the third person, however, do not offer the same regular uses as those of the first and second. In their agreement with the nouns to which they refer, they follow certain patterns of usage very much like those of the demonstrative pronouns (see page 46f.).

The dual form of the third person is always used when the pronoun refers to a noun in the dual or to two nouns in the singular:

هَئِذَا هُمَا وَالصَّبِيَّ The two are his mother
and the boy.
Hus. ayy. I, 137, 14

(فِطْرَانِ) أَحَدُهُمَا سَمِينٌ (Two cats) One of them
was fat.
Raf. wah. I, 56, 4

The pronoun of the third person masculine singular is used when referring to persons, animals, or inanimate things which are of masculine gender and singular in number.

That of the third person feminine singular can refer not only to a feminine singular noun but also to a plural noun designating animals or inanimate objects:

هَلْ هَذِهِ الصِّفَاتُ هِيَ الذَّاتُ
نَفْسُهَا ؟ Are the attributes the
essence itself?
Amin duh. III, 29, 7

أَقْلَبُ الصَّفَحَاتِ وَإِذَا هِيَ بَيْضَاءُ
خَالِيَةٌ I turn the pages and lo,
they are white and empty.
Jabr. (Br.) 75, 14

وَمَا هِيَ يَلِكُ الْخَيَالَاتُ وَالْأَحْلَامُ ؟ and what were those images
and dreams? Nu'. liq. 100, 1

كُتُبُ الْأَدَبِ هِيَ كُتُبٌ مُقَدَّسَةٌ The great books of liter-
ature are holy books.
Musa adab. 9, 15

أَمَّا بَعْضُهَا فَكَانَتْ أَصْوَاتَ دِيكَةٍ
حَقًّا Some of them were really
the voices of the cocks.
Hus. ayy. I, 7, 13

Only seldom do we find the personal pronoun of the third person feminine singular referring to a broken plural designating persons:

الْأَزْهَارُ الَّتِي تُحِبُّكَ سَعِيَّةُ الْأَطْفَالِ
تَدِي أَيْهَا 78
flowers which love you as
children do the breast of
their mother.
Gibr. II, 162, 2

Nouns which, strictly speaking, do not designate human beings or inanimate objects may be referred to with the personal pronoun of the third person masculine plural or feminine singular:

لَأَنَّ الْمَلَائِكَةَ لَا تَبْكِي إِنَّهَا رَقِيقَةٌ
رَقِيقَةٌ لَا تَتَحَمَّلُ الْبُكَاءَ
for angels never cry. They
are most delicate, they
cannot tolerate tears.
Hak. ahl. 133, 1

أَلَمْ تَرَ الْمَلَائِكَةَ نَزَلُوا مِنَ السَّمَاءِ؟
Are they angels come down
from heaven?
Gibr. I, 132, 9

E The plural forms of the pronoun are generally used only in reference to persons, and any verb or adjective agreeing with them will follow the rules for agreement of a sound plural referring to persons (see page 56):

الْفُقَرَاءُ وَالْمَسَاكِينُ وَالْمُظْلَمُونَ
هُمُ أَهْلِي وَعَشِيرَتِي
The poor, the humble, and
the wretched, they are my
relatives and my family.
Gibr. I, 184, 10

أَمَّا الْفَلَاسِيفَةُ فَهُمْ يَبْحَثُونَ
السَّائِلَ بَحْثًا مُجَرَّدًا
As for the philosophers,
they investigated the
question in an abstract
way. Amin duh. III, 18, 3

بِالِاسْتِغَاةِ إِلَى أَخَوَاتِهِ وَهْنِ يَتَغَنَّيْنَ
listening to his sisters
singing. Hus. ayy. I, 26, 4

لَأَنَّهُمْ يَأْخُذُونَ عِلْمَهُمْ مِنَ الْكُتُبِ
for they learn from books.
Hus. ayy. I, 75, 4

78. Agreement in this instance might have been altered through attraction by the word أَزْهَارُ, "flowers."

Note the agreement with the noun of both adjective and personal pronoun:

إِلَى عَادَاتِ الْأُمِّ الْأُخْرَى according to the customs
وَتَقَالِيدِهِمْ and traditions of other
peoples. Amin duh. I, 106, 10

The plural forms are also found when referring to nouns usually applied to persons even if they are figuratively used with inanimate things:

اللُّغَاتُ السَّامِيَّةُ أَخَوَاتٌ لَا يُعْرَفُ The Semitic languages are
لَهُنَّ أُمُّ sisters [derived] from an
unknown common mother.
Djir. tar. I, 42, 7

Only very seldom is the plural form of the pronoun of the third person used to refer to inanimate objects; in these cases, only the feminine form seems to be found:

أَنَّ الْأَمَانَةَ مِنَ الْبِرِّ وَالْعِفَّةِ هِيَ that trust originates in
كَمَالُ هَذِهِ الْفَضَائِلِ وَكُلُّهُنَّ piety and integrity. It
دَرَجَاتٌ لِحَقِيقَةٍ وَاحِدَةٍ is the perfection of these
virtues; and they are all
steps toward the one Re-
ality. Raf. wah. III, 12, 15

بِرُّ الْوَلَدِ أَمَانَةُ الطَّبَعِ الْمَنَارِبِ The piety of the child is
وَعِفَّةُ الْمَحِبِّ أَمَانَةُ الْقَلْبِ الْكَرِيمِ the trust [founded on] the
وَالثَّالِثَةُ أَمَانَةُ الْخُلُقِ الْعَالِيِّ integrity of a lover is
أَسَاوَهُنَّ the trust of a noble heart;
but there is still the
third [category of trust],
the trust of a superior
character, and this is the
most sublime of all.
Raf. wah. III, 13, 1

نِسَاءٌ إِذَا آتَفَسْنَ فِي الْبَحْرِ When women plunge into the
خَبِلَ إِلَيَّ أَنْ الْأَمْوَاجَ sea, I imagine that the
وَتَتَخَاصَمُ عَلَى بَعْضِهِنَّ waves are quarreling or
fighting with each other.
Raf. wah. I, 48, 18

F The pronoun of the third person singular suffixed to a verb is frequently omitted when its function and relation within the sentence is clear enough to make its use necessary:

قَدْ كَشَفَتْ عَنْ رَأْسِهَا وَمَا كَانَ
مِنْ عَادَتِهَا أَنْ تَفْعَلَ She had uncovered her head,
which was not her custom.
Hus. ayy. I, 123, 3

إِنْ لَمْ يَفْعَلْ فَهُوَ مِنَ الْهَالِكِينَ If he does not do it, he
is irretrievably lost.
Hak. sheh. 142, 6

لَسْتُ أَفْهَمُ I do not understand it.
Hak. sheh. 143, 8

وَلَا خَطَرَ لِي أَنْ أَفْعَلَ It had not occurred to me
to do it.
Maz. (Zy.) 1, 35

إِنَّهُ يَتَزَوَّجُ دُونَ عَلِمِهِمَا He was getting married
without their knowledge.
Mah. qah. 112, 6

خُذْ أَتَيْهَا الرَّجُلُ فَهُوَ لَكَ Take it, Man, for it be-
longs to you.
Manf. sha'. 60, 12

At times, the pronoun seems to be equivalent to a demonstrative:

أَوَّلِيمَةً هِيَ؟ Is that a banquet?
Manf. mag. 89, 10

هُوَ مَكَانِي أَصْنَعُ فِيهِ مَا شِئْتُ That is my place, I will
do in it as I please.
Raf. wah. III, 6, 5

G Usually the pronoun refers to a noun which has already been mentioned; it may, however, also refer to one still to be introduced:

إِنَّهُ حَقًّا لَشُعُورٌ غَرِيبٌ ذَلِكَ
الَّذِي — This was indeed a strange
feeling which....
Tay. (Zy.) 9, 25

أَيْنَ هُوَ الْهَيْكَلُ؟ Where is the king?
Hak. sul. 21, 6

بَاطِلَةٌ هِيَ الْإِعْتِقَادَاتُ وَالْتِّعَالِيمُ الَّتِي —	Worthless are the teachings and beliefs which.... Gibr. I, 165, 7
مَلْعُونَةٌ هِيَ الْأَيْدِي الَّتِي — مَلْعُونَةٌ هِيَ الْأَعْيُنُ الَّتِي —	Cursed by the hands which... cursed by the eyes which.... Gibr. I, 150, 14
هُوَ الْحَسِيحُ شَاءَ لَكُمْ النِّجَاءُ	Christ wanted to spare you. Hak. ahl. 17, 11

Frequently, the pronoun in the masculine singular will refer to a following noun clause, which will then function as an explicative apposition to the pronoun (see Vol. III):

أَهْوُ سَتَجِيبُ أَنْ نَتَّفِقَ يَوْمًا؟	Is it impossible for us ever to agree? Hak. sul. 54, 4
إِنَّهُ لَشَرَفٌ عَظِيمٌ أَنْ —	It is a great honor that.... Hak. ahl. 57, 10
قُلْ هُوَ سُوءُ الصَّادِقَةِ أَنْ يَظْهَرَ سِرُّنَا لِلْمَلِكِ	[Rather] say it was unfor- tunate that our secret be- came known to the king. Hak. ahl. 17, 1
إِنَّهُ يَؤْصِفُنَا أَنْ نُخَبِّرَكُمْ بِهِ —	We are sorry to inform you that.... Mah. qah. 29, 11
هُوَ مَعْلُومٌ أَنَّ —	It is known that.... Raf. wah. III, 21, 9
الَّذِي أَظَنُّهُ بَلْ أَعْتَدَهُ هُوَ أَنْ ذَلِكَ الشَّيْطَانُ عُلِقَ بِحَبِيبِهَا	What I think—rather, what I am sure of—is that this devil loves her. Nu'. liq. 33, 17

H At this point, we should mention the cases in which the pronoun does not refer to a particular noun still to be introduced, but rather to a following situation. This usage of the third person pronoun is called *ضَمِيرُ الشَّأْنِ*, "the pronoun of the fact," by Arab grammarians⁷⁹:

79. Strictly speaking, there is no "pronoun of the fact," or "pronoun of general reference" in Arabic. For practical

عَلَى أَنَّهُ زَارَنِي فِي الْيَوْمِ الثَّانِي
أَدِيبٌ مِنَ الْأَدَبَاءِ

but on the next day a certain learned man visited me. Raih. mul. 25,18

اللَّهُ يَعْلَمُ أَنَّهُ مَا مِنْ أَحَدٍ مِنْهُمْ
يَعْلَمُ مِنْ نَفْسِهِ أَنْ —

God knows that not a single one of them realizes of his own accord that.... Manf. mag. 25,17

صَحِيحٌ أَنَّهُ نَشَأَ بَيْنَنَا شُعْرَاءُ

It is true that poets have arisen among us. Musa adab. 7,1

خَبَأْنَاهَا تَسْرِعِينَ وَفُتَحْنَا الشَّابِيكَ
كُلُّهَا إِلَّا أَنَّهُ عِنْدَمَا دَخَلَ السُّلْطَانُ
كَانَ الدُّخَانُ لَا يَزَالُ مُتَثَبِّرًا فِي
الْفُرْقَةِ

We concealed [the cigarettes] hurriedly and opened all the windows, but when the Sultan entered, there was still smoke in the room. Raih. mul. 80,19

وَلَكِنَّهُ الْكِتَابُ اسْتَوْجَبَ مِنِّي أَنْ —

but the book forced me to.... Maz. (Zy.) 1,35

وَلَكِنَّهُ الْحُبُّ يَمْلَأُ الْقَلْبَ رَحْمَةً
وَحَنَانًا

but love fills the heart with compassion and tenderness. Manf. mag. 34,14

The personal pronouns are very frequently used in the function of an emphatic apposition, either to a noun or to another personal pronoun as an appositive repetition. Since the personal pronoun in Arabic has never developed an isolated form in the genitive or accusative, this apposition is always in the nominative case, no matter what the function and case of the noun

reasons, we accept a name which has been introduced by Arab grammarians and generally admitted by Western scholars. In fact, we must consider this use of the pronoun as a product of syntactical contamination caused by its frequent use in certain positions. This would also explain the fact that instances of the "pronoun of general reference" are only found after the particles *لَكِنَّ*, *أَنَّ*, and *إِنَّ*.

The contamination could be illustrated as follows:

أَعْتَقِدُ أَنَّهُ قَائِمٌ in combination with أَعْتَقِدُ أَنَّ زَيْدًا قَائِمٌ
results in أَعْتَقِدُ أَنَّهُ زَيْدٌ قَائِمٌ.

or pronoun to which it refers (see also Vol. 1, § 11)⁸⁰

أَنَّ النَّفْسَ الشَّعِيرَةَ هِيَ أَجْمَلُ شَيْءٍ فِي الْعَالَمِ	that a poetic soul is the most beautiful thing on earth. Manf. sha'. 4,4
لِأَنَّ الْحُبَّ هِيَ قُوَّةٌ —	For love is a force which... Gibr. I,114,13
عَلَيْكَ أَنْتَ الْإِخْتِيَارُ	The selection is up to you. Hak. sul. 33,5
لَيْتَنِي أَنَا أَيْضًا كُنْتُ سَبِيحِيَّةً	I wish I also were Christian. Hak. ahl. 31,15
كَانَ الْعِيدُ فِي الْإِسْلَامِ هُوَ عِيدُ الْفِكْرِ الْعَابِدَةِ	A holiday in Islam was a holy day for meditation and worship. Raf. wah. I,35,7
(كَانَتْ) تَنْتَظِرُهُ هُوَ لَا الْمَسِيحَ	She was expecting him, not Christ. Hak. ahl. 128,7

(For cases of paronomastic repetition, e.g., هُوَ هُوَ , see page 440.)

Note also the cases in which a pronoun precedes:

— طَعْمُونَةٌ هِيَ الْأَيْدَى الَّتِي —	Cursed be the hands which...
— طَعْمُونَةٌ هِيَ الْأَعْيُنُ الَّتِي —	cursed be the eyes which... Gibr. I,150,14

I The use of the pronoun is especially frequent in nominal sentences between subject and predicate when both are defined. This is the pronoun usually called ضَمِيرُ الْفَصْلِ , "the pronoun of separation," by Arabic grammarians and also by Western scholars. The pronoun actually fulfills the same function as shown above, i.e., an apposition which emphasizes the given noun or expression as being the subject (see Vol. 1, § 11):

80. Note the particle **إِنَّا** is only used either in connection with a verb or a verbal noun, or in some interjectional constructions (see page 207).

- كَانَ إِسْمَاعِيلُ هُوَ الْوَحِيدُ Isma'il was the only son.
Hal. sir. 87,6
- الْتَلِفُونُ هُوَ الْقَوَّادُ الثَّانِي فِي هَذِهِ الشَّقَّةِ The telephone was the other procurer in this house.
Mah. qah. 145,3
- أَنَّهُ هُوَ صَاحِبُ الْإِرَادَةِ وَالرَّأْيِ وَالْقُوَّةِ that he is the one with will, opinions, and strength.
Q. Amin (2y.) 5,38

Its actual use seems to be obligatory only when the subject is a demonstrative pronoun taking a noun defined by the definite article as the predicate:

- هَؤُلَاءِ هُمُ الْعُلَمَاءُ These were the *ulamas*.
Hus. ayy. I,84,13
- بَلْكَ هِيَ الشَّكْلَةُ That is the problem.
Hak. (Br.) 40,24
- هَذَا هُوَ النَّامُوسُ That is the law.
Gibr. I,132,13
- وَكَانَتْ هَذِهِ هِيَ الدَّعْوَةُ إِلَى الْعِشَاءِ and this was the dinner invitation.
Hus. ayy. I,36,1

The pronoun may be used even when a "separation" is not necessary:

- هَذِهِ هِيَ حِكَايَتِي This is my story.
Gibr. I,122,10

since "this story of mine," etc., would have to be *هَذِهِ حِكَايَتِي* (see Vol. I, § 11).

The personal pronoun of the third person may be used with this function of "separation" even in cases in which the subject is not in the third person:

- أَنَا هُوَ النِّجْرَمُ أَنَا هُوَ الْكَافِرُ I am the culprit. I am the heretic.
Gibr. I,187,1
- أَنَا هُوَ ذَلِكَ الشَّرِيرُ I am the wicked one.
Gibr. I,187,3

أَنَا هُوَ الْقَلْبُ الْبَشَرِيَّ I am the human heart.
Gibr. II, 114, 13

Compare with:

أَنَا الْقَلْبُ الْبَشَرِيَّ I am the human heart.
Gibr. II, 115, 1

J This emphatic apposition of the personal pronoun of the third person is quite frequently used with a resumptive function, e.g., in nominal sentences:

a) when the subject is modified by long specifications:

الرَّأَةُ مِنْ وَقْتِ وَلَادَتِهَا إِلَى يَوْمِ
مَاتِهَا هِيَ رَقِيقَةٌ From the moment of her
birth to the day of her
death, woman is a slave.
Q. Amin (Zy.) 5, 30

تَزْوِجُ الرَّأَةِ بِرَجُلٍ تَجْهَلُهُ وَحَرَمَانَهَا
حَقُّ التَّخَلُّصِ مِنْهُ مَعَ إِطْلَاقِ الْإِرَادَةِ
لِلرَّجُلِ فِي إِسَاكِيهَا وَتَسْرِيجِهَا كَيْفَ
يَشَاءُ هُوَ اسْتِعْبَادٌ حَقِيقِي True enslavement is to
marry a woman to a man
whom she does not know
and to take away from her
the right to divorce him,
[thereby] giving the man
absolute power to detain
or to dismiss her as he
pleases. Q. Amin (Zy.) 5, 26

الْمَجْرِمُ الْأَكْبَرُ فِي هَذِهِ الْقَضِيَةِ هُوَ
أَخِي سَلِيمُ The biggest criminal in
this case is my brother,
Selim. Nu'. liq. 86, 9

b) when the subject is a pronominal relative clause:

الَّذِي أَظُنُّ بَلَّ أَعْتَقَدُهُ
هُوَ أَنْ — What I think — rather, what
I am sure of — is that....
Nu'. liq. 33, 17

الَّذِي نُرِيدُ أَنْ نُوَكِّدَهُ دَوِّمَا هُوَ
أَنْ — What we always assert is
that.... 'Af. (Br. II) 106, 21

كُلُّ مَا أَسْتَطِيعُهُ هُوَ أَنْ — All I can do is to....
Qud. (Br.) 49, 9

كُلُّ مَا حَدَثَ إِنَّمَا هُوَ تَغْيِيرٌ فِي
رَأْسِ الْحُكْمِ

All that happened was a change in the principles of government.

'Aqq. (Br.II) 139,7

c) to give an adjectival relative sentence a function equivalent to that of a pronominal one (see Vol. III):

الْعَرَبُ هُمُ الَّذِينَ حَمَلُوا لُغَتَهُمْ
حَيْثُ يَسْكُنُونَ

The Arabs were the ones who brought their language with them wherever they settled. Amin duh. I,305,7

لَيْسَتْ الْأَسْبَابُ هِيَ الَّتِي تَنْقُصُنِي

Good reasons are not what I lack. Hak. sul. 50,13

لَيْسَ جَمَالِكَ هُوَ الَّذِي أَسْرَنِي

It wasn't your beauty that made me a prisoner.
Hak. sul. 45,7

كَانَتْ حَاجَتُهُ الْأُولَى مِنَ النَّاجِيَةِ
التَّرْبَوِيَّةِ هِيَ إِلَى مُكَافَحَةِ الْجَهْلِ

The first need from the educational standpoint is to fight ignorance.
Zur. (Br.II) 15,1

كَثَرُ هُمُ الَّذِينَ —

Many are those who....
Gibr. I,165,3

d) to give an interrogative and a relative pronoun the possibility of expressing the gender or the number of the noun to which they refer, otherwise not possible in Arabic (see Vol. I, § 43 and Vol. III):

مَا هُوَ مَوْقِفُ الْإِسْلَامِ مِنَ التَّقَدُّمِ
الْيَوْمِ ؟

What is Islam's attitude today toward progress?
Zur. (Br.II) 146,26

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا ؟

Who was the first one to recite a verse?
Djir. tar. I,17,20

مَا هِيَ الشَّرِيعَةُ ؟

What is law?
Gibr. I,133,4

مَنْ هُمْ أَهْلُكَ ؟ Who are your kin?
Gibr. I, 184, 7

وَمَا هِيَ تِلْكَ الْخَيَالَاتُ وَالْأَحْلَامُ ؟ and what were those images
and dreams?
Nu'. liq. 100, 7

مَنْ هُمْ فِي مِثْلِ ظُرُوفِي who are in the same cir-
cumstances as I.
Kam. (Zy.) 4, 32

^{e)} when the predicate is a noun clause (see
Vol. III):

هَذِهِ الْحَقِيقَةُ هِيَ أَنَّ — The fact is that....
Hai. sir. 66, 15

وَلَكِنْ مَا أَخْشَاءُ هُوَ أَنْ — but what I am afraid of
is that....
Qud. (Br.) 69, 10

XI PARONOMASIA



§ 179 PARONOMASIA

Under the name of paronomasia or *figura stymologica* the syntactical relationship between two or more cognate words with the same or related meaning is understood.⁸¹

This usage, even though not frequent in European languages, is certainly not unknown, especially in poetic expressions where it has the purpose of achieving a rhetorical effect.

In all Semitic languages and particularly in Arabic the use of paronomastic expressions is, in comparison with European languages, extremely common and their use goes beyond the field of rhetoric to enter into that of syntax. The paronomastic expressions in the Semitic languages are utilized not only for a rhetorical and stylistic effect, but also to express ideas and aspects even in the simplest manners of speech. Some paronomastic constructions are used merely as the only possibility the language has for certain expressions which it otherwise has no way of stating.

In Arabic, there is practically no syntactical relationship between words that do not have a paronomastic counterpart. Naturally, not all are equally common or equally important from the syntactical point of view.

In the following paragraphs, we shall limit ourselves to presenting the most important and most frequent cases of paronomastic constructions.

81. Although not dealing exclusively with paronomasia in Arabic and then only in medieval Arabic, H. Beckendorf's *Über Paronomasie in den semitischen Sprachen* (Giessen, 1909), is of great interest for the study and understanding of this construction.

A In a nominal sentence, subject and predicate are the same in order to express the undoubted identity of the subject in and of itself or in its characteristics or qualities:

أَنْتَ أَنْتَ وَأَنَا أَعْرِفُ مَنْ أَنْتَ You are as you are, and I know who you are.
Nu'. liq. 17,17

أَنْتَ دَائِمًا أَنْتَ لَا تَتَغَيَّرُ You are always the same; you never change.
Hak. sheh. 151,12

الآنَ لَا رَيْبَ عِنْدِي فِي أَنَّهُمْ هُمْ Now I have no doubt that they are the very same ones. Hak. ahl. 49,4

لَكَانَ شَأْنُهُمْ مَعِيَ ذَلِكَ الشَّأْنَ Their attitude toward me had been exactly the same.
Manf. sha'. 281,14

أَمَّا الْحَدِيثُ فَهُوَ هُوَ As for the *hadith*, it was the same one.
Hus. ayy. I,135,8

الْحَالُ هِيَ هِيَ The situation was exactly the same. Nu'. liq. 31,4

Note the following:

أَنَّ الدَّوْلَةَ الْأُمَوِيَّةَ نَفْسَهَا هِيَ that in the Umayyad dynasty
هِيَ كَانَتْ الْحَرَكَةُ الْعِلْمِيَّةُ — itself, the scientific
فِي آخِرِهَا أَرْقَى مِنْهَا فِي أَوَّلِهَا movement was more fully
developed at its conclusion
than it was at its begin-
ning. Amin duh. I,2,17

There is frequently no other reason for this use of the paronomastic construction than that of avoiding the difficulty that Arabic still encounters with some expressions because of its lack of independent possessive and indefinite pronouns:

وَتِلْكَ الرِّسَالُ — كَانَتْ رِسَالَتَكَ and those letters...were yours. Manf. sha'. 276,12

الذَّنْبُ ذَنْبِي It is my fault.
Hak. sul. 11,6

الْبَرْلَمَانُ فِي ذَلِكَ شَأْنُهُ شَأْنُ
الْمَوْسَّاتِ الْآخَرَى

In this matter, the parliament is like any other institution. Mah. qah. 46,10

Note also the following:

أَمَّا النَّاقَةُ فَأَسْمَاؤُهَا ٢٥٥ اسْمًا

as for the female camel, it has 255 names. Djir. tar. 54,2

(See also examples on page 102.)

B In a verbal sentence, subject and verb are cognates in order to express an indefinite subject "somebody," "someone," etc. Normally, in such constructions, the subject is the active participle of the verb used. It may be in the singular or plural and is frequently undefined:

مَا يَنْشِدُهُ النَّشِيدُونَ أَثْنَاهُ

what some people recited during it. Hus. ayy. I,27,6

قَدْ حَدَثَ حَدَثٌ فِي أُسْرَتِهِ

Something had happened in his family. Hus. ayy. II,177,5

حَتَّى لَا يَغْبِتَ بِهَا عَائِتٌ

so that nobody could make any mischief. Hak. yaum. 91,15

لَمْ يُوجِدْهَا مُوجِدٌ

Nobody has invented it. Hus. (Br.II) 80,12

هَتَفَ بِهِ عَائِفٌ —

A voice called out to him.... Tai. (Br.) 127,17

وَلَوْ سَأَلَهُ سَائِلٌ —

If somebody should ask him.... Ayy. (Br.) 26,22

But it can also take the definite article:

بَكَى الْبَاكُونَ وَأَعْوَلَ الْغَوِلُونَ

Some cried and some wailed. Manf. mag. 26,15

فَقَدْ كَانَ فَوْقَ مَا يُحْتَمِلُ الْمُحْتَمِلُ

for it was beyond anyone's endurance. Manf. mag. 34,16

رَقَصَ الرَّاقِصُونَ Some people danced.
Mah. qah. 94,11

وَقَدْ يَسْمَعُ السَّامِعُ — and, there, one might
hear.... Manf. sha'. 20,11

When the participle is determined by a suffixed pronoun, it has the meaning of "one of":

قَدْ قَالَ قَائِلُهُمْ One of them said....
Hus. 'ala. II,195,16

Also note the following cases:

قَدْ شَاعَتْ لَهُ شَائِعَةٌ — It was rumored about him....
Hak. yaum. 41,18

بِأَيِّ أَبْنَائِهَا تَنْزِلُ النَّارَةُ to which of her sons the
calamity had befallen.
Hus. ayy. 129,13

A paronomastic subject may also be used in certain expressions about time:

لَمَّا أَصْبَحَ الصُّبْحُ — On the following morning....
Hai. sir. 268,14

C When the verb and the accusative object are cognates and the accusative object is undefined, the object either paraphrases an indefinite pronoun, "somebody," "something," or simply expresses an indefinite construction:

أَنَّ الْفَرَسَ — زَادُوا فِيهِ زِيَادَاتٍ that the Persians...added
كثيرة many passages to it.
Amin duh. I,233,3

عَمِدَ لَهُ فِي كُلِّ عَامٍ عِيدًا They celebrated a feast
in his honor every year.
Gibr. II,106,17

When the accusative object is determined either by the definite article or by a suffixed pronoun referring to the subject, it expresses the fact that the subject is performing its natural or customary

function or activity⁸²:

يَصْنَعُ الْمَاءُ صُنْعَهُ فِي الطَّبِيعَةِ
فَتُخْرِجُ تَهَايِلَ النَّبَاتِ

Water fulfills its functions in nature and so it causes the flourishing of plants. Raf. wah. I, 39, 13

حَتَّى لَكَانَ الدَّوَاءُ — قَدْ فَعَلَ
فِعْلَهُ

as if the medicine...had had its effect.
Hai. sir. 502, 16

صَاحَ صِيغَتَهُ الْعَالُوفَةُ —

He shouted as usual....
Hus. ayy. I, 43, 5

The suffixed pronoun may refer to a noun other than the subject, in which case the meaning will be equivalent to that in the examples given above, but the action will be attributed to the noun expressed by the suffix:

قَدْ أَعَدَرْنَا لِكُلِّ شَيْءٍ عَدَّةً

We have prepared for every eventuality [we have prepared for everything its (necessary) preparation].
al-Raf. (Zy.) 19, 24

حَدَا خَذَوُهُ كُتَّابٌ كَثِيرُونَ

Many writers imitated him.
Amin duh. I, 231, 6

جَدِيرٌ بِهِ أَنْ يَصْنَعَ صَنِيعَهُمْ

It was appropriate for him to do as they did.
Hai. sir. 237, 8

بَلْ حَلَّتْ مَحَلَّ الدَّوْلَةِ الرُّوسِيَّةِ
الْقَيْصَرِيَّةِ

Rather, it replaced the Russian Czarist regime.
Hus. (Br. II) 77, 13

⁸². This is also the meaning with a paronomastic accusative after an intransitive verb:

سَارَ الزَّمَنُ سِيرَتَهُ

Time passed.
'Aww. (Br.) 1, 18

يَحْلُونَ مَحَلَّ الْعَادَاتِ الْعَرَبِيَّةِ
عَادَاتٍ فَارِسِيَّةٍ They substituted Persian
customs for the Arabic.
Amin duh. I, 110, 13

فَلَمَّا جَاءَ الْمُتَعَصِّمُ أَحَلَّ التُّرْكَ
مَحَلَّ الْفُرسِ When al-Mu'tasim arrived,
he replaced the Persians
with Turks.
Amin duh. I, 44, 12

D The verb and the adverbial accusative can also be cognates.⁸³ The adverbial accusative is called *الْفِعْلُ الْمَطْلُوقُ*, "absolute accusative," by Arabic grammarians and it is used either *لِلتَّأْكِيدِ*, "for strengthening," or *لِلتَّعْظِيمِ*, "for magnifying," the idea expressed by the verb.

The paronomastic adverbial accusative is usually undefined and can be used with both transitive and intransitive verbs:

أَكَادَ أَجُنُّ جُنُونًا I nearly went completely
crazy. Hak. ahl. 84, 7

إِنَّمَا يُقَرِّبُ ذَلِكَ تَقْرِيْبًا He could only [remember
it] approximately.
Hus. ayy. I, 3, 3

But it may also be defined by the definite article:

إِنَّمَا كَانَ يَخَافُ الْخَوْفَ كُلَّهُ
أَصَوَاتًا أُخْرَى He was very much afraid
of other voices.
Hus. ayy. I, 8, 3

كَيْفَ اسْتَطَعْتَ أَنْ تَنْقَلِبَ هَذَا
الْمَنْقَلَبَ ؟ How could you change to
such an extreme?!
Hak. ahl. 74, 8

إِنِّي أَخَافُ عَلَيْهَا الْخَوْفَ كُلَّهُ أَنْ — that I greatly fear for
her.... Manf. sha'. 136, 7

When the adverbial accusative is undefined but has the *ة* ending, that is to say, when it is a *nom. unitatis*, *إِخْمَ مَرَّةً*, or when it is a plural, it expresses a numerical determination:

⁸³. This is also usually called "internal accusative" or "cognate accusative"; the latter name, however, is less properly used, since it also applies to the cognate accusative object (see page 442).

لَا أَخْطُو خُطْوَةً إِلَيْهَا I would not go a single
step in its direction.
Raih. mul. 73,11

قَهَقَ قَهَقَةً طَوِيلَةً He gave a long laugh.
Manf. sha'. 49,8

When a paronomastic adverbial accusative is defined by a following genitive, it expresses a comparison or a special relationship which can be modal, temporal, etc.:

طَرَدْتُهَا بِنِ هَنَّا طَرَدَ الْكَلَابِ I threw her out as one would
a dog. Tai. (Zy.) 34,10

خَرَجْتُ مِنْ مَنْزِلِ رَشِيدِ نَعْمَانَ I left the house of Rashid
Nu'man as a prisoner would
خُرُوجَ الْأَسِيرِ مِنْ سِجْنِهِ his prison. Gibr. I,122,1

إِنَّكَ لَوْ عَرَفْتَهُ مَعْرِفَتِي إِيَّاهُ — if you had known him as I
did.... Manf. sha'. 254,15

حَزِنَ مُحَمَّدٌ لِمَوْتِ جَدِّهِ حُزْنَهُ
لِمَوْتِ أُمِّهِ Mohammed was as sad because
of his grandfather's death
as he had been because of
his mother's.
Hai. sir. 114,2

حَتَّى أَعِيشَ فِيهَا وَعِشَّهَا in order to live and to
die in it as she did.
وَأَمُوتَ مَوْتَهَا Manf. (Zy.) 30,44

مَا نَدِهَشْتُ فِي قَطْرِ مِنْ الْأَقْطَارِ In none of the countries
الَّتِي زَرَّتْهَا نَدِهَشْتِي أَوَّلَ يَوْمٍ I have visited was I so
amazed as I was my first
day on this island.
فِي هَذِهِ الْجَزِيرَةِ Raih. mul. 198,12

E Frequently the paronomastic noun appears in the genitive case after a noun in the adverbial accusative as the second part of a genitive construction. In these instances, the meaning varies according to the nature of the noun governing the genitive.

This usage can be found after abstract nouns and those of general meaning:

- نُؤْمِنُ بِهِمَا كُلَّ الْإِيمَانِ We believe in them wholeheartedly. Amin (2y.) 7,9
- لَكِنَّهَا تَخْتَلِفُ تَعَامٌ إِلَّا خِلَافَ فِي الثَّقَافَةِ but they vary completely in education. Sa'. (2y.) 6,4
- أَلَجَّ كُلَّ الْإِلْحَاحِ فِي تَطْلِيمِهَا لَكَ يَدَا يَدَيْهِ He insisted strongly that I should deliver it to you in person. Nu'. liq. 85,5
- أَمَامَ دَارٍ يَعْرِفُهَا حَقَّ الْعَرَفَةِ in front of a house which he knew very well. Tai. (2y.) 34,42
- أَسَفْتُ لِدُكْ غَايَةَ الْأَسَفِ I am very sorry. Mah. qah. 42,1
- and after elatives, especially those of general meaning:
- كَانَ يَخَافُ أَشَدَّ الْخَوْفِ أَشْخَاصًا He very much feared some apparitions. Hus. ayy. I,8,9
- فَإِنِّي أَخْشَى أَشَدَّ الْخَشْيَةِ أَلَا — For I am very much afraid that.... Hus. 'ala. II,205,14
- Quite often a paronomastic accusative is modified by an adjective as a way of compensating for the lack of modal adverbs in Arabic. The accusative is frequently indefinite:
- نَظَرَ إِلَى مُنْقَدَّتَيْهِ لِأَوَّلِ مَرَّةٍ نَظْرَةً لَطِيفَةً مُعْرِضَةً He looked at his deliverers for the first time in a soft, sad way. Gibr. I,159,8
- كُنْتُ أَحْسُ يَوْمَ الْعِيدِ إِحْسَاسًا مَبْهُمًا The day of the feast I had a vague feeling. Fur. (2y.) 24,20
- إِنَّهُ لَا يَسْتَطِيعُ الْآنَ أَنْ يَحْكُمَ فِي ذَلِكَ حُكْمًا صَادِقًا that he now cannot make an objective judgment about it. Hus. ayy. I,17,9
- بَكَتْ بَكَاءً مُرًّا She wept bitterly. Gibr. II,150,1

سَكَتَ سَكُونًا طَوِيلًا He kept silent a long
while. Nu'. liq. 77,6

صَمَتَ صَمَاتًا طَوِيلًا He kept silent a long
while. Manf. sha'. 283,6

It may also be found defined by the definite article:

رَأَيْتُهَا تَضَحُّكَ الضَّحَكَ السَّتَحَى I saw her laughing shame-
fully. Raf. wah. I,112,9

F At times the cognate accusative is missing, being represented only by its modifying adjective. In such cases, it can be considered as an adverbial (see page 245) and the construction actually an elliptical one:

إِنَّا قَدِ أَنْتَظَرْنَاكَ طَوِيلًا We have been waiting for
you a long time.
Hak. ahl. 57,4

G The paronomastic accusative may be more closely determined by an adjectival relative sentence. In this case, the construction has a qualitative meaning of "as," "in such a manner as":

نَظَرَ مُحَمَّدٌ إِلَيْهِ نَظْرًا دَلَّ عَلَى
أَنَّهُ يُرِيدُهُ Mohammed looked at it [in
such a manner as] to in-
dicate that he wanted it.
Hal. sir. 504,5

زَفَرَتْ زَفْرَةً كَادَ يَنْقُطِعُ لَهَا
قَلْبُهَا She gave a sigh which al-
most cut her heart to
pieces. Manf. (Zy.) 30,14

إِنِّي أَحَبَبْتُكَ حُبًّا مَا أَحَبَّهُ
أَحَدٌ مِن قَبْلِي أَحَدًا I loved you as no one
loved anyone before.
Manf. sha'. 237,14

إِنَّهُ يُحِبُّنِي حُبًّا لَا يُحِبُّهُ
أَحَدٌ أَحَدًا that he loves me as no-
body else loves anyone.
Manf. mag. 107,5

إِنَّهُ يُحِبُّهَا حُبًّا يَمْلِكُ عَلَيْهِ
قَلْبُهُ وَنَفْسُهُ He loved her with a love
that possessed heart and
soul. Mah. qah. 18,18

قَدْ أَزْدَهَرَتْ بِكَ الْحَضَارَاتُ —
 أَزْدَهَارًا مَا يَزَالُ حَتَّى الْيَوْمِ
 تَضَعُ زَهْدَةَ الْعَالَمِ وَاعْجَابَهُ

These cultures flourished
 in such a way that they
 are still an object of
 wonder and admiration for
 the world. Hai. sir. 67,2

H The adverbial paronomastic accusative can also
 be used after verbal nouns, participles, and adjectives:

وَلَكِنَّهُ عَاجِزٌ كُلُّ الْعَجِزِ أَنْ —

although he was absolutely
 unable to....
 Hus. ayy. I,16,16

كَانَتْ حَيَاتُهَا الْإِجْتِمَاعِيَّةُ مُخْتَلِفَةً
 كُلُّ الْإِخْتِلَافِ

Their social life was
 completely different.
 Amin duh. II,4,22

لَقَدْ أَصْبَحْتُ الْآنَ رَاضِيًا عَنْ
 نَفْسِي كُلِّ الرِّضَا
 بَعِيدٌ كُلُّ الْبُعْدِ

Now I am completely satis-
 fied with myself.
 Manf. sha'. 95,4

very far.
 Amin duh. I,104,16

هِيَ حَرِيصَةٌ كُلُّ الْحَرِصِ عَلَى أَنْ —

She took special pains
 to.... Hind. (Zy.) 32,11

بَارِدٌ شَدِيدٌ الْبُرُودَةِ وَحَارٌ شَدِيدٌ
 الْحَرَارَةِ

very cold, very hot.
 Amin duh. I,8,17

هَتَانِ الْعَيْنَانِ الْهَافِيَتَانِ صَفَا
 هَذَا الْمَاءِ

these two eyes, limpid as
 this water.
 Hak. sheh. 42,8

يَقْطَعُونَهُ قَطْعًا طَوِيلًا عَرِيضَةً
 بَعْضَ الْقَرَصِ

They cut it into long
 strips of some width.
 Hus. ayy. I,111,3

فِي سَمَوِ النَّفْسِ سَمَوًا لَا يَلْفَهُ
 أَحَدٌ

with a spiritual nobility
 such as no one else can
 achieve. Hai. sir. 422,22

I The adverbial accusative does not have to be
 derived from the same verbal form as the verb or the
 verbal noun performing the governing function. It
 is sufficient that it be a cognate with an equivalent
 or related meaning:

تَهَيَّدَ تَهَيِّدَةً عَمِيقَةً He drew a deep sigh.
Gibr. I, 158, 14

قَالَ مُتَكَدِّرًا بَعْضُ الْكَدَرِ — He said, with some annoyance.... Mah. zuq. 45, 13

J Paronomasia between the subject and the object of the verb is used to express the reciprocal idea of "each other":

لَا يَسْأَلُ حَبِيبٌ حَبِيبًا Not even close friends will
ask [help] of each other.
Hal. sir. 5, 13

فِي ظَلَامِ اللَّيْلِ يُنَادِي بَعْضُنَا
بَعْضًا In the darkness of the
night, we call to each
other. Gibr. II, 73, 3

إِنِّي أَحَبَبْتُكَ حُبًّا مَا أَحَبَّهُ
أَحَدٌ مِن قَبْلِي أَحَدًا I loved you as no one
loved anyone before.
Manf. sha'. 237, 14

وَلَا عَيْبَ أَنْ يُحَدِّثَ الْجَارُ
جَارَهُ There is nothing wrong
with one neighbor's talking
to another. Mah. zuq. 55, 5

K An adjective used as a paronomastic modification of a noun emphasizes the qualities expressed by the noun:

كَأَنَّ جَدَّتِي شُغْلِي الشَّاعِلُ مُنْذُ
عُدْتُ مِنَ الْمَدْرَسَةِ My grandmother was my
greatest concern after I
returned from school.
Qal. (Zy.) 21, 9

يَتَّحِلُّ بِالطَّرِيقِ الْعَامِ الطَّرُوقُ joining with the main
road. Maz. (Zy.) 10, 7

الْعَجَبُ الْعَجَابُ the strangest thing.
Hak. sul. 86, 10

الْبَقِيَّةُ الْبَاقِيَّةُ the very last [remaining]
thing. Manf. (Zy.) 30, 36

فِي ظُلْمِ اللَّيْلِ اللَّيْلَةِ during this very dark
night. 'Aww. (Br.) 20, 16

قَدْ لَقِيتُ فِي ذَلِكَ جَهْدًا جَهْدًا I had encountered great difficulty in this.
Hus. (Br.) 101,4

إِلَى ظِلٍّ ظَلِيلٍ to a very dark shadow.
Manf. sha'. 282,1

L A paronomastic attribution may be paraphrased by means of a paronomastic genitive construction:

كَانَ مَا يَكْتُبُهُ لِلْخَاصَّةِ بَلْ
أَخَصَّ الْخَاصَّةِ What he wrote was for the elite, and then only for the upper elite.
Musa (Zy.) 2,16

وَلَكِنَّهَا نِعْمَةٌ نِعْمٌ It is a great blessing.
Mah. zuq. 46,8

السُّلْطَانُ عَبْدُ الْعَزِيزِ أَبَكْرُ
الْحَكِيمِينَ دَائِمًا Sultan 'Abd al-'Aziz was always the first of all to get up in the morning.
Raih. mul. 46,10

إِنَّكَ أَرْحَمُ الرَّاحِمِينَ You are most compassionate.
Manf. mag. 68,4

أَنَّ هَذِهِ هِيَ شَكْلَةُ الشَّائِكِ that this is most difficult.
Amin duh. III,55,9

M A paronomastic prepositional phrase with مِنْ, modifying an indefinite noun, emphasizes the idea of indetermination:

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيفِ
الْحَمِيدَةِ — On one pleasant summer night.... Maz. (Zy.) 10,2

شَاعِرُ فَرَنْسِيٍّ مِنْ شُعْرَاءِ الْقَرْنِ
السَّابِعِ عَشَرَ a French poet of the seventeenth century.
Manf. sha'. 7,3

فِي عِمَارَةٍ قَدِيمَةٍ مِنْ عِمَارَاتِ
شَارِعِ مُحَمَّدٍ عَلِيٍّ in a certain old building on Muhammad 'Ali street.
Kam. (Zy.) 4,16

It is also used with negative statements:

لَمْ يَكُنْ وَحْدَةً سِيَاسِيَّةً فِي وَقْتِ
It never produced a political unity.
مِنَ الْأَوَّاتِ Hus. (Br.II) 78,11

N A paronomastic repetition of a substantive frequently has no other function than that of compensating for the lack of independent possessive and indefinite pronouns in Arabic (see also page 120f.):

فِي أَرْضٍ غَيْرِ أَرْضِهِمْ in a land different from theirs. Zur. (Zy.) 18,24

كَانَتْ حَيَاتُهُ حَيَاةً سَفَكَ لِلدَّمَاءِ His life was one of bloodshed. Amin duh. I,108,7

لَا تَقَعُ عَلَى حُسْنِهَا عَيْنٌ غَيْرُ عَيْنِهِ
وَلَا تَسْمَعُ رَنَّهُ صَوْتٌ غَيْرُ أُذُنِهِ Only he sees her beauty and hears her voice [no eye but his, no ear but his]. Manf. mag. 110,9

لَا تُبَيِّ لَأُؤْتِي لَا أَعْتَقِدُ أَنَّ عَهْدًا مِثْلَ
عَهْدِكَ الْغَائِرِ وَوَدًّا مِثْلَ وَدِّكَ
الْكَاذِبِ يَسْتَحِقُّ أَنْ — For I do not believe that a vow like the faithless one of yours and a love like your false one deserve that....
Manf. (Zy.) 30,29

أَهْلِي وَأَهْلَكُمْ my people and yours.
Gibr. III,91,9

لَرْبَمَا كَانَ الْحَالُ غَيْرَ الْحَالِ It might have been a different thing.
Mah. qah. 156,6

هُمْ أَصْدِقَائِي وَأَنَا صَدِيقُهُمْ We are friends.
Raih. mul. 52,6

هَذَا الْعَالَمُ لَيْسَ عَالَمَنَا This world is not ours.
Hak. ahl. 68,3

وَتِلْكَ الرِّسَائِلُ — كَانَتْ رِسَائِلَكَ and those letters...were yours. Manf. sha'. 276,12

حَتَّى أُمُّهَا لَيْسَتْ بِأُمِّهَا Even her mother was not hers. Mah. zuq. 295,18

Note also the following:

أَلَا أَلْبَاقَةُ فَاسْمُهَا ٢٥٥ أَسْمًا as for the she-camel, it
has 255 names.
Djir. tar. 54,2

XII ANACOLUTHON



§ 180 ANACOLUTHON

Arabic frequently interrupts the natural grammatical construction of a sentence in order to give priority to a specific noun.⁸⁴

In such cases, the noun in question is isolated from the construction and brought to the beginning of the sentence in the nominative case or placed in the accusative after the particles *إِنَّ*, *أَنَّ*, *لَكِنَّ*, regardless of its function within the sentence. The isolated noun is represented in its proper rôle by an appropriate personal pronoun. This pronoun is called *رَاطِبٌ*, "tie," or "binder" by Arab grammarians.

Since the specific function of this construction is to achieve a special emphatic effect upon a given noun, it is consequently found quite often when the logical subject—the noun about which the assertion is made—is not, at the same time, the grammatical subject; thus the logical subject would have a secondary function and position within the sentence. However, the construction can also be used when the grammatical subject is the logical one as well in cases in which the structure of the Arabic sentence would require a secondary position for the subject.

We present the following as construction patterns in anacoluthon:

- | | | |
|----|---------------------|-----------------------------------|
| a) | زَيْدٌ هُوَ مَرِيضٌ | Zaid [he—nobody else] is sick. |
| b) | زَيْدٌ مَاتَ هُوَ | Zaid [no one else] died. |
| c) | زَيْدٌ لَهُ كِتَابٌ | Zaid [is the one who] has a book. |

84. On anacoluthon see Reckendorf, *Synt.*, p. 366 ff.; H. M. Bravmann, *Studies*, 3, prefers to call it "isolated natural subject."

- d) زَيْدٌ هَذَا كِتَابُهُ This is Zaid's [no one else's] book.
- e) زَيْدٌ قُلْتُ لَهُ To Zaid I said.
- f) زَيْدٌ رَأَيْتُ أَبَاهُ I saw Zaid's father [Zaid is the one whose father I saw].
- g) زَيْدٌ ضَرَبَهُ عُمَرُ Zaid, him has Omar struck.

In all of these constructions, the subject could be in the accusative case after *إِنَّ*, *أَنَّ*, and *لَكِنَّ*. (For cases of anacoluthon with *أَنَّ*, see Vol. III.)⁸⁵

One cannot deny the existence of anacoluthon when the isolated noun functions as the subject (refer to *a* and *b* above), as can be seen in more elaborate constructions. However, in the simpler ones Arab grammarians and frequently Western scholars also seem to give more importance to the presence of the pronoun, which thus becomes the "pronoun of emphasis," *مَجْرُؤُ التَّأْكِيدِ*.

In a verbal sentence (see *b* above), the personal pronoun referring to the isolated noun is often omitted, since the verb itself establishes a sufficiently clear relationship to the subject. Thus it frequently happens that simple cases of anacoluthon of a subject cannot be structurally distinguished from cases of simple inversion in a verbal sentence (see Vol. I, § 12).

The fact that an anacoluthon must not be understood as a case of inversion in the sentence word order can be seen if we compare the anacoluthon patterns given above with the following cases of inverted word order:

- إِيَّاهُ يُكَبِّرُونَ وَلَهُ يُرْكَعُونَ
وَيَسْجُدُونَ Him they glorify, exalt,
and worship.
Hai. sir. 527,2

85. A noun anacoluthon can also be found after *إِذَا* *بِ*, although this is not very common:

- نَقَلْتُ نَظْرِي إِلَى وَجْهِ بَهَاءِ وَإِذَا
بِهِ تَطَفُّوْا عَلَيْهِ سَحَابَةٌ كَأَنَّيْ عَلَى
وَجْهِ لِيُونَارْدُو I shifted my glance to Baha's
face and I was amazed to see
the same aura over it as over
Leonardo's. Hu'. liq. 108,3

حَيَاةً طَمَآنِينَةً وَدَعِيَةً إِذَا كَانَتْ
حَيَاةً مَحْطَرَةً فِي هَذِهِ السِّنِينَ
مِنْ غَرَمِهِ

A life of peace and tranquillity was then Mohammed's during these years of his existence.

Hai. sir. 129,11

الْحَقِيقَةُ مَا قُلْتُ لِأَبِيكَ

The truth, I haven't told [it] to your father.

Mah. qah. 38,15

إِلَيْهِ وَحْدَهُ يَتَوَجَّهُ الْقَلْبُ بِهِ وَحْدَهُ
يَجِبُ أَنْ تَتَعَلَّقَ النَّفْسُ وَفِيهِ وَحْدَهُ
يَجِبُ أَنْ تَفْقَى الرُّوحَ

To Him alone hearts turn and to Him alone must the soul be devoted and in Him alone must the spirit identify itself.

Hai. sir. 138,20

The disruption of the grammatical order introduced by an anacoluthon might cause other internal changes based on attraction, especially with the verb كَانَ, which may also precede the anacoluthon (see Vol. I, § 22).

Note the following example:

قَدْ كَانَ الْحَكْمُ فِي الْأُمَمِ الْقَدِيمَةِ
تَتَوَلَّى طَبَقَةً صَغِيرَةً

Among the primitive peoples, a small class governed.

Musa (Zy.) 2,3

used instead of the expected construction:

قَدْ كَانَتْ طَبَقَةً صَغِيرَةً تَتَوَلَّى الْحَكْمُ فِي الْأُمَمِ الْقَدِيمَةِ

Sometimes the isolated noun, rather than being at the beginning of the sentence, actually precedes it; this is especially true with interrogative constructions in which the interrogative particle or pronoun should be at the beginning of the sentence:

وَالْآنَ فَإِلَى أَيْنَ نَحْنُ نَسِيرُ؟

Now, then, where are we going?

Qutb. (Br. II) 161,3

وَلَكِنْ هِيَ لِإِذَا تُجِيبُهُ إِلَى طَلْبِهِ؟

But she, why does she obey his order? Hak. ahl. 88,2

أَنْتَ أَيُّهَا الشَّيْخُ أَلَا تُعَاوِنُنِي قَلِيلًا؟	You, old man, would you help me a little? Hak. ahl. 84,3
وَالسَّاحِرُ مَاذَا يَصْنَعُ؟	The sorcerer, what is he doing? Hus. ayy. I,98,11
وَأَنْتَ مَا رَأْيُكَ؟	And you, what is your opinion? Mah. qah. 8,10
وَأَنْتَ يَا مَشْلِينِيَا أَلَسْتَ جَوْفَانًا؟	And you, Mashliniya, aren't you hungry? Hak. ahl. 23,11
لَوْنُ الظَّلَامِ شَدَّ مَا أَبْغَضَ لَوْنُهُ	Darkness, how hideous is its color! Hak. sheh. 157,8

Note the following:

وَأَنْتَ فَأَنْعَمَ اللَّهُ سَاك	And to you, [too,] good afternoon. Raf. wah. I,161,13
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As we have already mentioned, the determination of actual cases of anacoluthon is not always clearly established when the pronoun referring to the isolated noun functions as a subject. Nevertheless, there are constructions that cannot be explained otherwise.

A (Patterns a and b:

زَيْدٌ هُوَ مَرِيضٌ	Zaid [he -nobody else] is sick.
زَيْدٌ مَاتَ هُوَ	Zaid [no one else] died.)

أَنَّ الْأَدَبَ الْكَبِيرَ لَيْسَ هُوَ الْيَتِيمَةُ	that al-Adab al-Kabīr is not [the same book as] al-Yatīm. Amin duh. I,208,16
--	--

وَأَنْتَ مَاذَا فَهِمْتَ مِنْهُ؟	And you, what have you understood of this? Hak. ahl. 22,10
----------------------------------	--

وَأَنْتَ أَلَا تَرِيدُ أَنْ — And you, don't you want
to...? Manf. sha'. 60,8

هَذَا التَّصْوِيرُ أَبْعَدُ مَا يَكُونُ
عَنِ الصَّحَةِ | This portrayal, how far
it is from the truth!
Amin duh. I,1,8

Compare with the cases of anacoluthon in the compound clauses below.

The pronoun referring to the isolated noun functions as a genitive.

B (Pattern c:

زَيْدٌ لَهُ كِتَابٌ Zaid [is the one who] has
a book.)

أَنَا بِي أَهْلٍ وَبَيْتٍ وَوَلَدٍ
يَنْتَظِرُونَنِي | I have a family, a house,
and a child who are expecting
me. Hak. ahl. 72,13

هَذِهِ الْحَيَاةُ الْجَدِيدَةُ لَا مَكَانَ
لَنَا فِيهَا | In this new life, there is
no place for us.
Hak. ahl. 95,15

هَؤُلَاءِ الْفَلَاحُونَ لَهُمْ ذَوْقٌ وَذَوْقٌ
جَمِيلٌ | These peasants have good
taste. Hak. (Zy.) 11,43

أَمَّهُنَّ جَمِيعًا لَا وَلَدَ لَهُنَّ
| that none of them had
children. Hai. sir. 444,12

وَلَكِنَّ الصَّبْرَ لَهُ حُدُودٌ | but patience has its limits.
Raih. mul. 52,7

C (Pattern d:

زَيْدٌ هَذَا كِتَابُهُ | This is Zaid's [no one
else's] book.)

أَنَا غَرَضِي رَاحَةُ سَعَادَتِكَ | My concern is your Honor's
convenience.
Hak. yaum. 93,19

- هَذَا الْفَتَى عَمْرُهُ ثَلَاثَاةَ عَامٍ This young man is over
three hundred years old.
Hak. ahl. 68,12
- أَنْتَ فِي مَقْدُورِكَ إِنْقَارِي My rescue is in your hands.
Hak. sul. 18,1
- هَذِهِ الْحَيَاةُ الَّتِي نَحْيَا الْيَوْمَ
فَتَنْقُضِي غَدًا مَا أَصْلَهَا وَمَا
خَدَرَهَا ؟ This life we have today
[but] which tomorrow will
come to an end—what is
its cause and its origin?
Hai. sir. 131,7
- D (Pattern e:
زَيْدٌ قُلْتُ لَهُ To Zaid, I said.)
- هَذَا كُلُّهُ سَنَعْرِضُ لَهُ فِي مَوَاضِعَ
مُتَفَرِّقَةٍ مِنَ الْكِتَابِ We shall deal with all this
in different sections of
this book.
Amin duh. I, 305,5
- أَنَّ الْبَطْلَ لَيْسَ فِي وَجْهِهِ
عَلَامَةٌ هَمٍّ that in the child's face
there is no sign of sor-
row. Raf. wah. I, 86,11
- حَارَّتْنَا لَيْسَ فِيهَا مَنْ يَتَكَلَّمُ
كَلِمَةً أَعْجَبِيَّةً In our quarter, there was
no one who spoke even a
single foreign word.
Amin (Zy.) 26,7
- فَهُمْ لَيْسَ لَهُمْ عَادَةٌ بِهَزِيحَةٍ for they were not used to
defeat. Hai. sir. 375,23
- طَبِيعَةُ الشَّمْسِ وَالْقَمَرِ وَغَيْرِهِمَا مِنْ
الْأَفْلَاقِ وَالْكَوَاكِبِ لَا يَزَالُ أَمْرُ
الْعِلْمِ فِيهَا عِنْدَ الْفُرُوضِ
وَالْإِسْتِنَابَاتِ The position of science on
the nature of the sun, the
moon and other planets, and
the stars still is in the
process of theories and
discoveries.
Hai. sir. 42,6

E (Pattern f:

زَيْدٌ رَأَيْتُ أَبَاهُ

I saw Zaid's father [Zaid is the one whose father I saw].)

وَالرَّاعِي اخْتَفَتْ آثَارُهُ

and the shepherd disappeared without any trace.
Nu'. liq. 60,10

حَتَّى إِنْ تَعَصَّ الْخُلَفَاءُ فِي هَذَا
الْعَصْرِ كَانَتْ أُمَّهُمُ رُومِيَّةٌ

so that the mothers of some caliphs at this time were Byzantine.
Amin zuh. I,65,18

الْحَمُورِيُّونَ كَانَ أَكْثَرُهُمْ أَهْلَ
حَضَارَةٍ وَتَدْنٍ

The majority of the people under Hammurabi were cultured and civilized.
Djir. tar. I,32,17

F The pronoun in the function of an accusative:

(Pattern g:

زَيْدٌ ضَرَبَهُ عَمْرٌ

Zaid, him has Omar struck.)

أَنَّ هَذِهِ الْكُتُبَ الثَّلَاثَةَ تَرَجَمَهَا
أَبْنُ الْمَقْفَعِ

that Ibn al-Mugaffa' translated these three books.
Amin duh. I,208,14

هَذَا أُبِيعُهُ فِي سُوقِ النُّحَاسِ

This, I will sell in the coppersmith's market.
Hak. sul. 11,10

ذَلِكَ أَخِي الْقَرْنِيشِيُّ قَدْ أَخَذَهُ
رَجُلَانِ عَلَيْهِمَا ثِيَابٌ بَيْضُ

Two people in white robes have taken away my brother, the Koreishi.
Hai. sir. 110,20

ذَاكَ مَا أَقُولُهُ لِلنَّاسِ دَفْعًا
لِفُضُولِهِمْ

I am not saying that to the people as a defense against their curiosity.
Nu'. liq. 14,8

تَرَى أَيُّ ذَوَرٍ سَطَعِيَّةٍ فِي حَيَاتِهِ؟
What role would she play
in his life?
Mah. qah. 93,19

لَإِنَّ الرَّجُلَ يُكِنُّ أَنْ يَتَخَلَّصَ مِنْ
عَوَاقِبِ جَهْلِهِ
for man can free himself
of the consequences of
his ignorance.
Q. Am. (Zy.) 5,24

إِنَّهُ شَابٌ فَقِيرٌ حَتَّى السَّجَائِرُ
لَا يَدْخُنُهَا
He is poor, he does not
even smoke cigarettes.
Mah. qah. 21,20

Note the following instances of anacoluthon with a so-called compound tense (see Vol. I, § 22 and Vol. III):

أَنْ يَكُونَ الْغُلَامُ أَصَابَتْهُ الْجِنُّ
that a spirit had taken
possession of the boy.
Hai. sir. 111,3

كَانَ بِصَبَاحٍ خَاصٍّ تُعَلِّقُهُ فِي عُمُودٍ
وَسَطَ صَحْنِ الدَّارِ
We used to hang a special
lamp on a column in the
middle of the courtyard.
Qal. (Zy.) 21,46

G The anacoluthon frequently is a noun that actually belongs in a subordinate clause:

الْعِرَاقِيُّونَ كَانُوا يَصِحُّ أَنْ
يَسْتَغْدُّوا فِي الْحَرَكَةِ الْعِلْمِيَّةِ
The Iraqis, it is true
that they were engaged
in the scientific move-
ment. Amin duh. I,3,21

إِنَّ الَّذِينَ يَعْرِفُونَ الْحَقِيقَةَ—
لَا يُكِنُّ أَنْ يُؤْخِذُوا بِهَا لِخَلْقٍ
Those who know the true
facts... cannot possibly
divulge them.
Mah. qah. 153,12

إِنَّ هَذِهِ الْحَقِيقَةَ يَجِبُ أَنْ لَا تُنْسَى
عَنْ بَالِنَا
This truth must not be
forgotten.
Hus. (Br. II) 76,10

لِيُونَارْدُو مَا يُكِنُّ أَحَدًا مِنْ أَنْ
يَقِفَ لَهُ عَلَى أَثَرٍ
Leonardo, no one could
find a trace of him.
Nu'. liq. 50,6

Note the following:

الْمَتَكَلِّمُونَ بِاللِّفَةِ الْفُصْحَى كَمَا
جَاءَتْ فِي الْقُرْآنِ وَالشِّعْرِ الْجَاهِلِيِّ
وَالْأَثَالِ لَا يُمَكِّنُ أَنْ يَكُونَ أَصْحَابُهَا
دَخَلُوا الدُّنْيَا أَوْ الْعِلْمَ مِنْ قَرْنٍ
أَوْ قَرْنَيْنِ فَقَطْ

It is not possible that people who used the classical language as it appears in the Koran, in pre-Islamic poetry and proverbs had become civilized only one or two centuries before.
Djir. tar. I,30,3

It is often used with conditional clauses:

أَنْتِي لَوْ كُنْتُ بِشِعِ الْخِلْفَةِ دَمِيمٍ
الْوَجْهِ لَمَا نَقَصَ حُبُّهَا بِأَيِّ
زُرَّةٍ وَاحِدَةٍ

that if I had a repulsive appearance and an ugly face, her love for me would not diminish in the least. Manf. sha'. 239,11

إِنَّ الدَّوْلَةَ الْأُمَوِيَّةَ لَوْ قُدِّرَ لَهَا
أَنْ — لُظْهَرَ عَلَى يَدَيْهَا —

The Umayyad dynasty, if it had been given to it to.., it would have appeared under it....
Amin duh. I,2,14

فَهُمْ وَإِنْ فَهِمُوا مَعَانِيَ هَذِهِ
الْصَّفَحَاتِ الضَّئِيلَةِ لَا يُمْكِنُهُمْ
أَنْ —

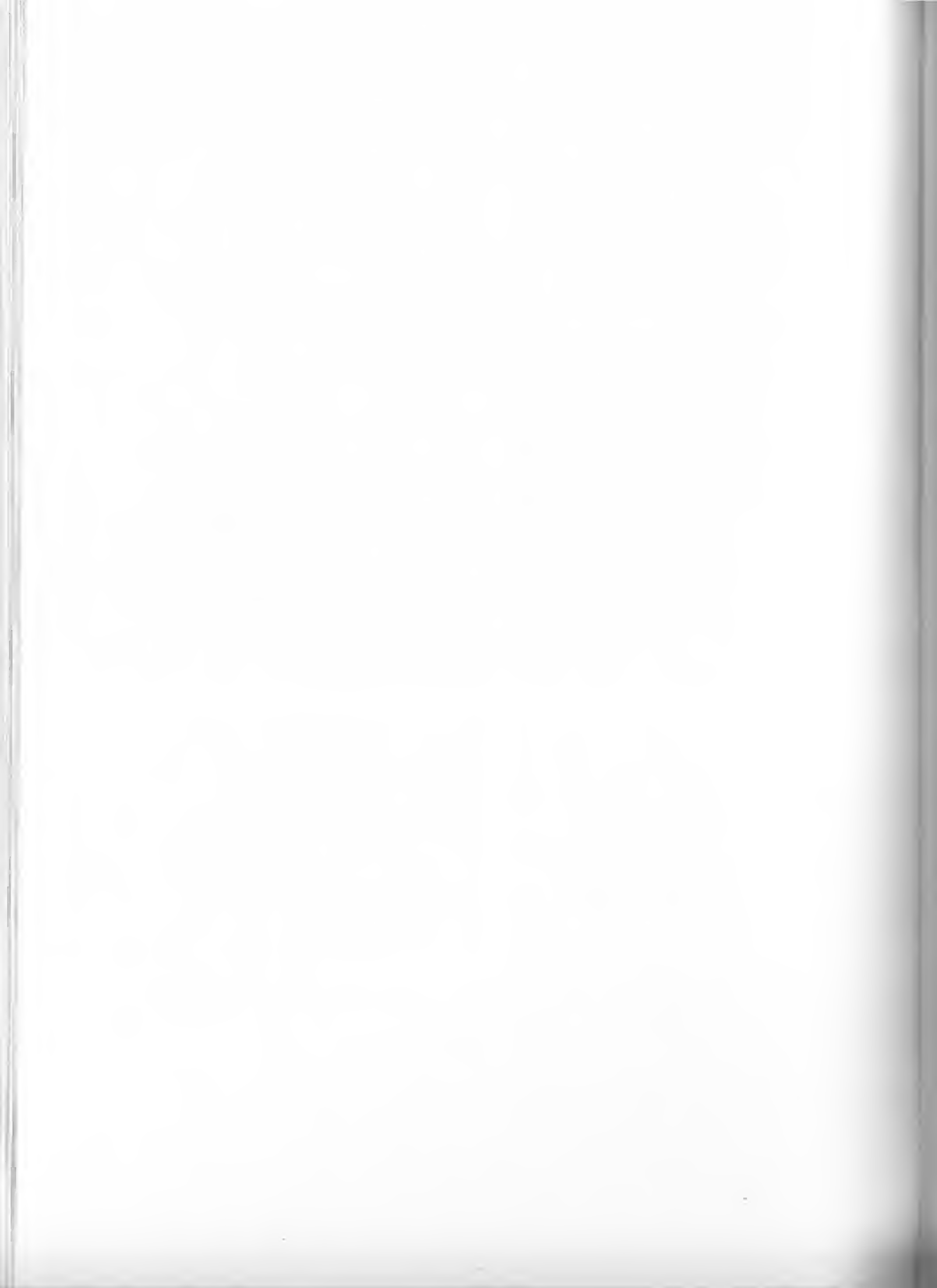
For they, even if they could understand the meaning of these few pages, could not....
Gibr. II,51,13

لِكِنَّهُمْ إِنْ قَتَلُو طَالِبَ بَنِي هَاشِمٍ
وَوَسُو الْعَطْلِبِ يَدِيهِ

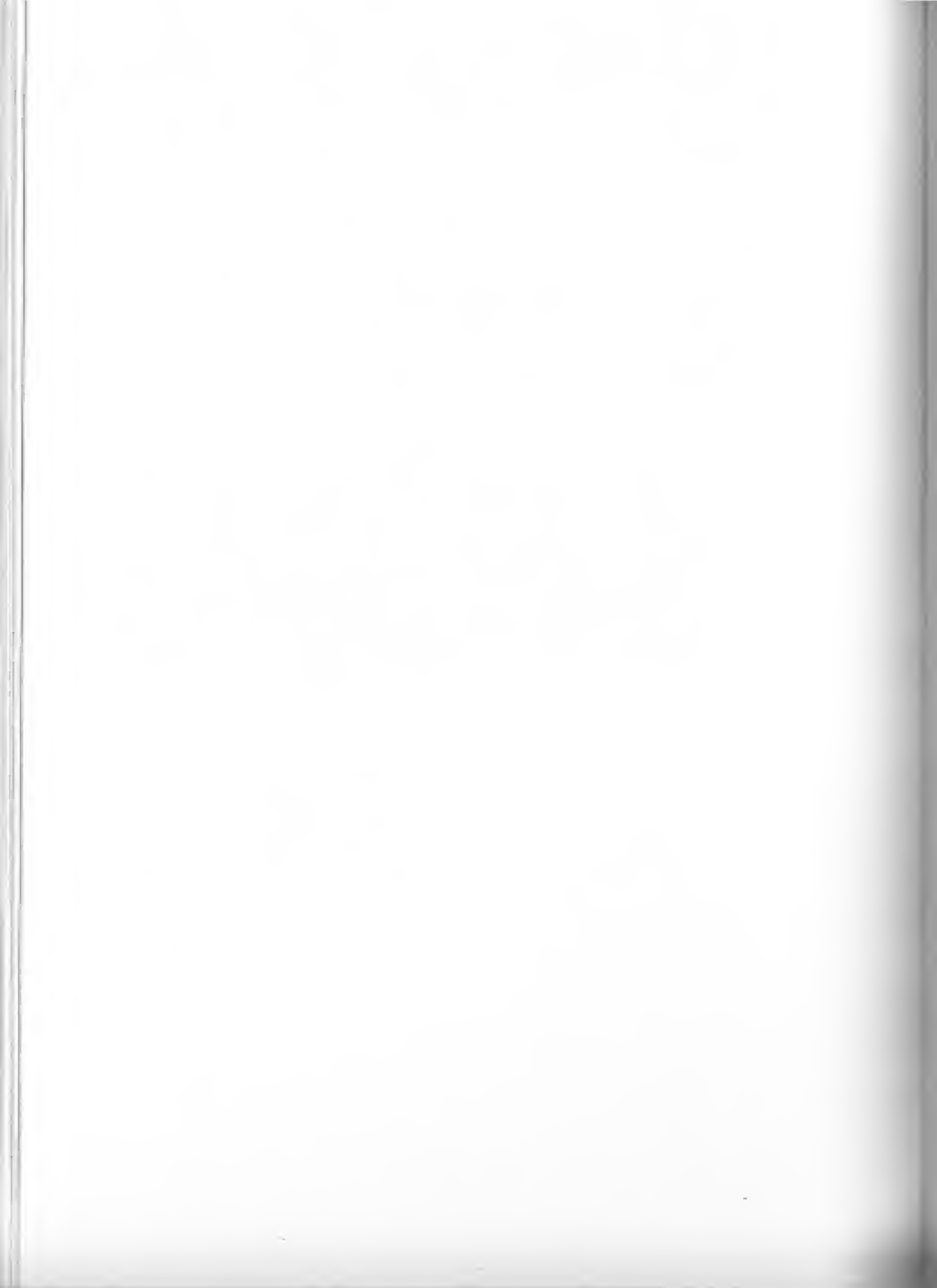
But if they killed him, the Banu Hashim and the Banu l-Mutallib would seek revenge.
Hal. sir. 209,1

أَنَا وَإِنْ لَمْ أَكُنْ رَاهِبًا وَلَا قِسْمًا
وَلَكِنِّي صَهْرُ الْكَرْدِييَالِ

I, even though I am not a monk nor a priest, am a relative of the Cardinal.
Manf. sha'. 158,5



XIII ELATIVES



§ 181 THE ELATIVE

It would go beyond the scope proposed in our study to attempt a comprehensive presentation of the development of the Arabic elative.⁸⁶

It is, however, necessary to state right in the beginning that the Arabic elative can be presented as an equivalent to an Indo-European comparative-superlative only in its effect. Both morphologically and syntactically, the idea of comparison is alien to Semitic languages, including Arabic. In this aspect, modern Arabic remains constant to the Semitic trend; that is to say, it follows traditional and typical Semitic patterns without actually having come any closer than it previously was to the Indo-European idea of comparison.

The Arabic pattern of the elative **أَفْعَلٌ** is a form that emphasizes a quality or characteristic attributed to a noun.⁸⁷ From this point of view, we may say

86. Although not dealing directly with the use of the elative in modern Arabic, H. Wehr's excellent study, *Der arabishe Elativ*, Mainz Akad. der Wiss. u. der Lit., 1952, No. 7 (Wiesbaden, 1953), contains very useful information.

87. The same emphasis, however, can still be achieved in some cases without the use of the elative:

<p>إِنَّ وُجُودَ هَؤُلَاءِ الْقَدِيسِينَ بَيْنَنَا لَشَرَفٌ عَظِيمٌ وَبَرَكَاتٌ كَثِيرَةٌ</p>	<p>The presence of these saints among us is indeed a very great honor and blessing. Hak. ahl. 54,7</p>
---	--

<p>حَفِظَ مِنْهُ الشَّيْءَ الْكَبِيرَ</p>	<p>He memorized the greatest part of it. Hus. ayy. I,98,4</p>
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<p>وَلَهُ الْقَلْبُ الْكَبِيرُ</p>	<p>He has a very great heart. Raih. mul. 29,17</p>
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that it is an adjective, although, as we shall see in the following paragraphs, it has developed special patterns of agreement with the noun which it modifies.

The fact that the Arabic elative, when syntactically undefined (without the definite article or a following genitive), and even in some instances when followed by a noun in the genitive case (see page 474), is invariable in gender and number permits us to think that it is used as a "substantivized" adjective. This, however, does not influence the elative's meaning, which remains that of an emphatic attribution of a quality.

The belief of both Arab and Western grammarians that the article gives the meaning of a superlative to the elative is not correct. In certain positions, the article is required not by the meaning but by the actual grammatical function of the elative. This can, indeed, have some effect on its meaning but does not change its semantic category.

For the sake of clarity, we shall present in the following paragraphs the different syntactical patterns of the construction of the elative, regardless of its semantic categories, as well as the main patterns used in Arabic for comparisons.

§ 182 CATEGORIES OF THE ELATIVE

A The elative is used in an isolated function, grammatically undefined; that is to say, it is not determined by the definite article or by a following genitive.

In this position, the elative generally has a relative meaning; thus it is followed by a prepositional phrase introduced by *بِ*, which gives it its comparative significance.

In this instance, the elative is unchangeable in gender and number and, as a diptote, it follows the two case declension:

فِي الْقَلِيلِ النَّادِرِ rarely, seldom.
Mand. (Br.) 3,6

Compare also with the use of *خَيْرٌ* and *شَرٌّ*, page 485f.

أَيُّ سَجَادَةٍ أَجْمَلُ لَوْنًا وَأَعْجَبُ صَنَعًا؟	Which carpet has more beautiful color and more wonderful craftsmanship? Raih. mul. 49,9
رَبُّ صِدْقٍ كَانَ أَكْذَبُ مِنْ كَذِبٍ	Many a truth is more de- ceiving than a lie. Nu'. liq. 20,1
أَلَيْسَتْ الْحَيَاةُ هَهُنَا أَفْضَلُ مِنَ الْفَرَةِ؟	Isn't life here better than a far-off exile? Gibr. I, 176,3
الَّذِي كَانَ أَكْبَرَ مِنْهُ بِعَشْرِ سَنَوَاتٍ	who was ten years his senior. Nu'. liq. 46,6
حُبُّنَا لِأَنْفُسِنَا أَقْوَى مِنْ حُبِّنَا لِلَّهِ	Our love for ourselves is greater than our love for God. Hak. ahl. 24,12
إِنَّ أَسْبَابَ الثَّوَرَةِ أَعَمُّ وَأَعَمُّ مِنْ هَذِهِ الْعَوَاطِلِ	The causes of the revolu- tion are more general and deeper than those factors. al-Raf. (Zy.) 19,42

The elative in this position is very frequently used in place of a substantive⁸⁸:

88. Note that certain elatives have either partially or completely lost their elative character and are therefore used as substantives:

أَكْثَرُ سُكَّانِ أَوَاسِطِ جَزِيرَةِ الْعَرَبِ -	The majority of the inhabitants of the central Arabic Penin- sula.... Djir. tar. I, 49,2
فِي أَوَاسِطِ الْقَرْنِ الْعِشْرِينَ	toward the middle of the twen- tieth century. (Sp.: <u>a mediados</u> <u>de</u>) 'Aqq. (Br. II) 136,6
فِي أَوَاسِطِ أَكْتُوبَرِ	toward the middle of October. Mah. qah. 161,1
الْأَقْلُونَ مِنَ الْمَسْتَشْرِقِيِّينَ	The minority among the Orienta- lists. Hai. sir. 40,23

On أَوَّلُ, "first," see page 387f.

- إِنَّ أَكْثَرَ نِكَاحٍ يَتَزَوَّجَنَ كُلَّ يَوْمٍ [Women] older than you get married every day. Mah. zuq. 27,3
- أَنْ يَتَزَوَّجَ أَكْثَرَ مِنْ أَرْبَعٍ to marry more than four. Amin duh. I,72,16
- إِذَا هُوَ يَرَى أَكْثَرَ وَفَهُمْ أَكْثَرُ Then he will see and understand more. Musa adab. 90,11
- أَبَى أَنْ يُكَيِّنَ الْحَجْرَةَ بِأَقْلَ مِنْ أَرْبَعِينَ قِرْشًا He refused to rent the room for less than forty piasters. Mah. qah. 47,21
- مَا رَأَيْتُ حَيَاتِي أَثْقَلَ وَأَقْبَحَ مِنَ الدُّبَابِ فِي الْبَادِيَةِ In all my life, I haven't seen flies more insufferable and repulsive than those in the desert. Raih. mul. 50,1
- قَدْ مَرَّ بِي أَكْثَرَ مِنْ عَامٍ وَلَمْ أَرَكَ I haven't seen you for over a year. Nu'. liq. 23,9
- وَلَكِنَّهُ يَطْمَعُ الْآنَ فِي أَكْثَرَ مِنْ جَسَدِ زَوْجِهِ But he longed for something more than his wife's body at that moment. Mah. qah. 156,4
- لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ Nothing is dearer to me than this. Manf. maq. 105,8

It is also used in the adverbial accusative:

- أَنَّهُمْ مَكَثُوا بِالْفَارِ أَحْيَاءَ أَكْثَرَ مِنْ ثَلَاثِ مِائَةِ عَامٍ that they had remained alive in the cave for more than three hundred years. Hak. ahl. 50,7
- أَنَّ الْإِنْكِيْزَ سَافَرُوا الْحَرَكَةَ الْعَرَبِيَّةَ وَصَانَعُوهَا أَكْثَرَ مِنْ سَائِرِ الدُّوَلِ that the British went along and collaborated with the Arabic movement more than any other government. Hus. (Br. II) 79,24

The prepositional phrase may be omitted if easily understood:

أَنَا أَسْعَدُ لِأَتَى وَجَدْتُ قَرِيبَيْنِ
I am happier [than you]
for I found two relatives.
Mah. qah. 58,15

(كَانَ) وَتَجَارَلَهُمْ بِأَلْتَى هِيَ
أَحْسَنُ
but he used better [argu-
ments] in his dispute.
Hai. sir. 6,21

هُنَّ عَلَيْهَا أَقْدَرُ
They were more capable in
those [themes than men].
Amin duh. I,100,13

The elative may also have an absolute meaning, in which case it may at times agree in gender and number with the noun to which it refers:

وَلَكِنْ أَنَّهُ هِيَ أَجْمَلُهُنَّ وَإِنْ
كَانَتْ شَرَّهَا
but his mother would be
the most beautiful of all
even if she were the
ugliest. Raf. wah. I,33,11

فَإِذَا عَادُوا بَعْدَ ذَلِكَ لِمَعُونَةِ
مُحَمَّدٍ عَادُوا أَقْوَى بِأَلْمَالِ وَالرِّجَالِ
and if they came back
afterward to help Mohammed,
they would be much stronger
in wealth and number.
Hai. sir. 154,13

B The elative functions as an attributive apposition to an indefinite noun. In this instance, it reacts in two different ways:

a) as a relative (comparative) attribution, with an expressed or elliptical prepositional phrase with مِنْ, the elative is unchangeable in gender and number:

مَا يَظُنُّ صَاحِبُنَا أَنَّ اللَّهَ خَلَقَ
صَوْتًا أَقْبَحَ مِنْ صَوْتِهِ
Our friend did not think
that God ever created an
uglier voice than this
one. Hus. ayy. I,32,13

تَغَالِبُ الْجَرِيمَةَ بِجَرِيمَةٍ أَكْبَرُ
Shall we fight a crime
with one still greater?
Gibr. I,132,12

إِنِّي لَا أَتَطَبِّعُ أَنَّ أَتَصَوَّرَ رَأْيًا أَكْثَرَ بَعْدًا عَنْ حَقَائِقِ التَّأْرِيخِ	I cannot imagine an opinion farther from the historical facts. Hus. (Br.II) 79,18
أَنَّ الْآلَمَ تَتَعَابَقُ نَحْوَ حَيَاةٍ أَكْرَمَ وَأَرْغَدَ	that people were striving toward a nobler and more pleasant life. al-Hus. (Br.II) 1,21

b) as a simple attributive with regular adjectival agreement:

إِنَّهَا لَسَعَادَةٌ كُبْرَى	It is indeed a great pleasure. Hak. sul. 101,10
مَعْلُومَاتُ ذَاتِ أَهَمِّيَّةٍ عَظْمَى	evidence of the greatest importance. Hak. yaum. 48,1
إِمْرَأَةٌ حَسَنَاءُ	a very beautiful woman. Hai. sir. 359,20
فِي دَوْلَةٍ إِسْلَامِيَّةٍ كُبْرَى	in a great Muslim State. Far. (Zy.) 17,32

C The elative is determined by the definite article, usually in an attributive function with a determined noun. In this case, the elative is variable in gender and number, and it is never followed by a comparative مِنْ. Its meaning may be understood most often as an absolute superlative.⁸⁹ In many instances, however, the meaning is only an emphatic attribution of the idea which it expresses:

كَانَتْ بَلِيَّتُهُ الْعَظْمَى فِي حَيَاتِهِ —	His greatest misfortune in life was.... Manf. sha'. 8,10
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89. Although the difference existing in English between the two forms which we call absolute and relative superlative are frequently disregarded, it would be of interest to note the distinctive meanings and functions of both. The absolute superlative states an attribution of excellency or superiority in an absolute manner without implying any comparison while the relative superlative always implies a comparison of superiority in relation to all others.

كَانَ لَهَا الْأَثَرُ الْأَكْثَرُ فِي عُقُولِ النَّاسِ	They had the greatest influence on the human mind. Amin duh. I, 170, 12
لَكِنَّ الْقُوَّةَ الْكُبْرَى قُوَّةُ الْفِكْرِ	The greatest might is that of ideas. Hal. sir. 297, 10
السَّوَادُ الْأَعْظَمُ مِنَ الشُّعُوبِ	the great majority of peoples. Amin (Br. II) 28, 6
يَنْظُرُ إِلَى الْفَلَّاحَةِ الْحَسَنَاءِ فَافْرًا فَاءً	He stared at the very beautiful peasant girl with his mouth agape. Hak. yaum. 22, 6
تِجَارَتُهَا الْكُبْرَى اللَّؤلُؤُ	Its most important trade was pearls. Raih. mul. 240, 17
الْأَخْلَاقُ الْعُلْيَا	the highest qualities. Musa adab. 9, 9

It is frequently used in expressions equivalent to proper names:

اللُّغَةُ الْعَرَبِيَّةُ الْفُصْحَى	the classical Arabic language. Khal. (Br. II) 6, 13
أَفْرِيقِيَّةُ الْوَسْطَى	Central Africa. Hus. (Br. II) 75, 20
الشَّرْقُ الْأَقْصَى	The Far East. Hal. sir. , 20
بَرِيطَانِيَا الْعَظَمَى	Great Britain. Hus. (Br. II) 80, 4
الْحَرْبُ الْكُبْرَى	The First World War [Compare French: <i>La Grand Guerre</i>]. Hal. sir. 281, 17
فِي الْقُرُونِ الْوَسْطَى	in the Middle Ages. Far. (Br. II) 147, 11
الرَّذْهَةُ الْكُبْرَى	the main lobby. Tay. (Zy.) 9, 39

The elative determined by the definite article may be used in a substantival function, either in agreement with the noun to which it refers⁹⁰:

الْأَقْلُونِ مِنَ الْمُسْتَشْرِقِينَ⁹¹ the minority among the Orientalists.
Hal. sir. 40,23

or always in the masculine singular as equivalent to a "neuter" (German: *das beste*; Spanish: *lo mejor*; Italian: *lo migliore*):

عَلَى الْأَكْثَرِ at the most.
Mah. qah. 39,7

كُنَّا نُصَلِّي لَهُ عَلَى الْأَقَلِّ At least we used to pray to Him. Hak. ahl. 25,1

رَأَوْا مِنْ الْأَفْضَلِ أَنْ — They thought it best to....
Q. Amin (Zy.) 5,16

الْأَفْضَلُ أَنْ — The best thing is to....
Mah. zug. 60,18

D The elative governs a substantive in the genitive case. In this instance, the elative reacts according to the nature of the governed genitive, i.e.,

a) When the substantive is defined and plural or a collective, the construction is equivalent to a relative superlative. In this case, the elative is mostly unchangeable as to gender and number:

هُمْ عِنْدِي أَفْجَحُ اللَّصُومِ In my opinion, they are the vilest and most despicable of thieves. Manf. sha'. 279,1

90. See footnote on page 469.

91. Note that here and in the following example *مِنْ* does not have a comparative but a partitive-specifying meaning (see page 266).

إِنَّكَ وَاللَّهِ الْأَكْرَمُ بَيْنَهُمْ أَبَا By God, you are the most honorable among them because of your father! Hal. sir. 95,8

- هَذَا هُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ That is the opinion of
most of the jurists.
Amin duh. 170,5
- كَانَ أَخَوْفَ الْأَشْيَاءِ إِلَيْهِ أَنْ — The most frightening thing
for him was....
Hus. ayy. I,14,15
- فَمَا هِيَ أَشْهَرُ الثَّقَافَاتِ فِي
ذَلِكَ الْمَعْرِ؟ Isn't this the most famous
culture of that period?
Amin duh. I,170,7
- أَكْبَرُ مَدَنِ الْبَحْرَيْنِ الْمَنَامَةُ The largest of the cities
in Bahrein is al-Manama.
Raih. mul. 225,11
- عَلَى رَأْسِ دَوْلَتِي الرُّومَانِ وَالْفَرَسِ
أَقْوَى دَوْلِ الْمَعْرِ governing the empires of
Byzantium and Persia, the
two greatest nations of
the era.
Hal. sir. 382,12
- أَشْهَرُ أَسْوَاقِ عَرَبِ الْجَاهِلِيَّةِ
سُوقُ عُكَّازٍ The most famous of the
markets among the Arabs
during pre-Islamic times
was 'Ukaz.
Djir. tar. I,194,25
- أَكْثَرُهُنَّ يَتَكَلَّمْنَ الْفَرَنْسِيَّةَ بِطَلَاةٍ Most of them spoke French
fluently.
Mah. qah. 92,5

It may, however, although very seldom, agree in gender with the following genitive:

- كَانَتْ لِلصَّبِيِّ أُخْتُ هِيَ صَغْرَى
أَبْنَاءِ الْأُسْرَةِ The youth had a sister who
was the youngest among the
children of the family.
Hus. ayy. I,118,8
- مَدَّتْهَا كُبْرَى أَخَوَاتِ الصَّبِيِّ the eldest of the boy's
sisters set [the table].
Hus. ayy. I,122,14

b) When the substantive is defined in the masculine singular, the specification introduced by

the genitive is not relative ⁹²; that is to say, it is not in comparison with others of the kind introduced by the genitive, e.g., "the greatest among the peoples," but it can be considered as equivalent to an absolute superlative. The elative in this case is unchangeable:

تَرَكَّتْ فِي النَّفُوسِ أَمْلَغَ الْأَثَرِ	They impressed [the audience] very greatly. Mah. qah. 94,9
كَانَ أَحَبَّ اللَّعِبِ إِلَيْهِ أَنْ —	His favorite game was.... Hus. ayy. I,24,4
هَذَا رَجُلٌ صَامِتٌ أَكْثَرَ وَقْتِهِ	He was silent most of the time. Raf. wah. I,114,18
صَرَخَ بِأَعْلَى صَوَرِهِ	He shouted as loudly as he could. Gibr. I,170,3
فَهَيْتُ أَقَلَّهُ	I understood very little of it. Mah. qah. 17,23
أَكْثَرُ الظَّنِّ أَنْ —	The firmest opinion is.... Hai. sir. 85,13
أَكْبَرُ ظَنِّي أَنْ —	My strongest conviction is.... Hai. sir. 53,22
فِي حَاجَةٍ أَشَدَّ الْحَاجَةِ إِلَى —	In the greatest need of.... Hai. sir. 16,14
أَعْلَى السَّلَمِ	the highest [point] of the staircase. Hus. ayy. II,6,10

92. The function of the elative in these instances is actually that of a substantivized adjective (see page 65) followed by a specifying genitive; hence, when the noun has already been mentioned it must be represented instead by an appropriate personal pronoun:

أَنَّ الْمَعَارِكَ بَيْنَ الْقُرُودِ وَالنَّاسِ عَلَى أَشَدِّهَا فِي شَوَارِعِ الْقَاهِرَةِ	that in the streets of Cairo there were most violent battles between monkeys and people. Sib. {Br.} 119,12
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c) When the elative governs an indefinite noun in the genitive, the noun is usually in the singular and followed by a restrictive modification. In this case, it is also unchangeable in gender and number:

- هَذِهِ أَحْسَنُ سَجَادَةٍ عِنْدَنَا In our opinion, this is
the most beautiful carpet.
Rah. mul. 49,8
- إِنَّكَ أَفْضَلُ تَجَارِزٍ رَأَيْتَ فِي حَيَاتِي You are the best duelist
I have ever seen.
Manf. sha'. 58,14
- فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ
جَاءَتْهَا فِي ذَلِكَ النَّهَارِ for she considered it the
most precious gift she re-
ceived that day.
Nu'. liq. 29,3
- هُمْ فِي حَالٍ أَشْبَهَ شَيْءٍ بِالدُّهُولِ They were in a state very
much like perplexity.
Hai. sir. 505,22
- أَعْجَبَ شَيْءٌ أَنْ — The strangest thing is....
Mah. qah. 46,21
- حَيَاةُ أَكْثَمِ إِنْسَانٍ عَرَفَهُ التَّارِخُ the life of the greatest
man history has known.
Hai. sir. 26,20
- رِسَالَةُ أَكْمَلِ دِينٍ the message of the most
perfect religion.
Hai. sir. ط, 14
- أَنَّ أَصْدَقَ مَرْجِعٍ لِلْسِّيَرَةِ إِنَّا هُوَ
الْقُرْآنُ الْكَرِيمُ that the most trustworthy
source of the biography is
indeed the Glorious Koran.
Hai. sir. 18,14
- فِي أَقْرَبِ وَقْتٍ as soon as possible.
Mah. qah. 29,13
- فِي أَقْصَرِ وَقْتٍ in the shortest time.
Mah. qah. 121,8
- وَلَكِنْ لَيْسَ فِي الْغَارَةِ مَا يَدُلُّ
أَقْلَ دَلَالَةٍ عَلَى اللَّصُوصِيَّةِ but in the cave was not the
least trace of any stolen
goods. Nu'. liq. 69,11

The noun in the genitive may be represented by a pronominal relative sentence introduced by *مَنْ* and *مَا*.

أَكْثَرُ مَا كَانَ ذَلِكَ فِي أَسْمَاءِ
الْبُلْدَانِ وَالنَّبَاتِ

and that was especially
true with the names of
countries and plants.
Amin duh. I, 309, 1

لَسْتُ أَفْهَمُ أَكْثَرُ مَا يَقُولُ

I do not understand most
of what he says.
Hak. sheh. 43, 7

أَهَمُّ مَا تَرَجَمُوا الْكُتُبَ الْمَنْطِقِيَّةَ
وَالطَّبِيعِيَّةَ لِأَرْسَطُو وَتَفْسِيرَهَا

The most important [works]
they translated were Ari-
stotle's books on logic
and physics and their
commentaries.
Amin duh. I, 278, 17

نَهَبُوا أَكْثَرُ مَا فِيهَا

They looted most of what
was in it.
'Aww. (Br.) 14, 1

أَشَدُّ مَا اسْتَطَاعُوا أَنْ يَأْخُذَ
عَلَيَّ أَنْ — 93

The worst thing they can
hold against me is that....
Hai. sir. 45, 17

هَذَا التَّصْوِيرُ أَبْعَدُ مَا يَكُونُ
عَنِ الصِّحَّةِ

This description is very
far from the truth.
Amin duh. I, 1, 8

قَدْ كَانَ مُحَمَّدٌ فِي بِلَادٍ حُرَّةٍ هِيَ
أَشْبَهُ مَا تَكُونُ بِالْجُمْهُورِيَّةِ

Mohammed was in a free
country very much like
a republic.
Hai. sir. 149, 6

فَإِنَّهُمْ أَقْدَمُ مَنْ وَصَلَتْ شَرَائِعُهُمْ
وَقَوَائِمُهُمْ

for they are the first
ones whose poetry and laws
have come down to us.
Djir. tar. I, 30, 15

93. Compare with other cases in which the expression
is in the adverbial accusative (see page 483).

B Strictly speaking, a comparison can be expressed in Arabic through the use of a prepositional phrase with *أَقْرَبُ*. As we have already mentioned above, the elative always remains unchangeable in gender and number in a comparative construction.

The comparison, however, does not always react as one would expect from the point of view of English. The Arabic elative itself always expresses a quality which, when comparing two nouns, is attributed to the first to a greater degree than to the second.

When the comparison does not lie between two different objects, but rather between two aspects or circumstances of one object, in a normal comparison the object will be introduced again in the second part⁹⁴:

إِنِّي أَقْرَبُ إِلَى الْحَتَّى مِنِّي إِلَى شَوْقِي
I (feel) closer to al-Mutanabbi than I [feel] to Shauqi.
Musa adab. 32,3

أَنَا فِي هَذِهِ السَّاعَةِ أَشَجَعُ مِنِّي فِي كُلِّ مَوْقِفٍ وَقَفْتُ فِي حَيَاتِي
At this moment, I feel more courageous than I [ever did] before.
Manf. sha'. 107,6

(حَيَاة) هِيَ أَقْرَبُ إِلَى حَيَاةِ الْقُرْسِ مِنْهَا إِلَى حَيَاةِ الْعَرَبِ
Life was more Persian than Arabic.
Amin duh. II,81,7

إِلَّا أَنَّهُ كَانَ أَقْرَبَ إِلَى الْبِلَادَةِ مِنْهُ إِلَى الذِّكَاةِ
But he was closer to simplicity than to mental brightness.
Manf. sha'. 13,16

قَدْ أَصْبَحَتْ سُلْطَتُهَا عَلَى بَعْضِ الْأَقْطَارِ مَعْنَوِيَّةً أَكْثَرَ مِنْهَا مَادِّيَّةً
Its power over some regions had become more spiritual than material.
Hus. (Br.II) 78,4

94. Compare with the English:

I am wiser than you.

I am wiser today than (I was) yesterday.

إِنَّ كَثِيرًا مِنَ الْأَقْطَارِ الْإِسْلَامِيَّةِ
كَانَتْ تَعْدُ أَسْتِقْلَالِيهَا عَنِ الْخِلَافَةِ
فِي بَغْدَادَ خَيْرَ مِنْهَا قَبْلَهَا

After obtaining their independence from the Caliphate, many of the Muslim countries were better off than before.

Amin zuh. I, 93, 1

لَكَانُوا أَقْرَبَ إِلَى آلِهَةٍ مِنْهُمْ إِلَى
كَوَابِرِ الْغَابِ

They would be nearer to the gods than to the wild beasts of the forest.

Gibr. I, 138, 7

هِيَ أَقْرَبُ إِلَى التَّخْلِيسِ مِنْهَا إِلَى
الْإِسْهَابِ

They are more brief than verbose. Musa (Zy.) 29, 5

Note the following:

إِنِّي أَحِبُّ الْعِرَاقَ أَكْثَرَ مِنْ
خَبِي بِلَادِي

I love Iraq more than [I do] my own country.

Raih. mul. 19, 22

However, the comparison may also be made between the two aspects or circumstances only:

لَكِنَّهُ شَعَرَ ذَلِكَ اللَّيْلَ أَكْثَرَ
مِنْ ذِي قَبْلُ أَنَّهُ —

But that evening he felt more than ever before that.... Mah. qah. 45, 7

كَانَ يُحِبُّ أُمَّهُ أَكْثَرَ مِنْ أَبِيهِ

He loved his mother more than his father.

Mah. qah. 38, 7

Note the following:

وَأَنَّ الْقُوَّةَ الَّتِي تَحْصُلُ مِنْ اتِّحَادِ
السَّلَاحِ تَكُونُ أَكْثَرَ مِنْ الَّتِي
تَحْصُلُ مِنْ اتِّحَادِ الْعَرَبِ؟

and that the strength resulting from the unification of the Muslims will be stronger than the one resulting from Arab unification?

al-Hus. (Br. II) 74, 8

An elative of general meaning is also sometimes used for a comparison between two qualities of a noun, e.g., with أَكْثَرَيْنِ, "more than":

لَكِنَّهُ أَكْثَرُ مِنْ جَمِيلٍ فِي سُورِيَا But in Syria, it [spring]
is more than [just] beautiful. Gibr. II, 16, 7

هُوَ لَا أَكْثَرَ مِنْ الْغَاظِ وَمَعَادِنَاتِ
بِاللُّغَةِ الْإِنْجِلِيزِيَّةِ It was just some expres-
sions and conversations in English. Maz. (Zy.) 1, 4

C When the second part of the comparison is an action, the action is frequently introduced by the particle **أَنْ**; both the main clause and the noun clause have the same subject.

The noun clause introduced by **أَنْ** may be understood as something which is compared to the capability of the subject in performing the action, and will mean "he is too (good, etc.) to do so":

أَنَّهُ أَقْوَى مِنْ أَنْ يَكْذِبَ وَأَغْنَى
مِنْ أَنْ يَخْرُقَ that he was too proud to
lie and too rich to steal. Nu'. liq. 87, 14

لِأَنَّهُ كَانَ أَضْعَفَ مِنْ أَنْ يَقْطَعَ
مَاشِيًا بَلَدَكَ الْمَسَافَةَ for he was too weak to
walk that distance. Hus. ayy. I, 28, 6

وَاللَّهُ أَكْرَمُ مِنْ أَنْ يُصَيِّعَ عَلَى
فَقِيرٍ يَحِلِّي مَالَهُ But God is too generous
to cause any loss to a
poor man like me. Maz. (Zy.) 1, 6

But when the comparison is established between parts of the sentence other than the subject, its meaning is then that of a normal comparative statement:

لَمْ يَرَ شَيْئًا أَقْرَبَ إِلَى ذَهَبِهِ أَنْ
يَسْأَلَهُ عَنْ ابْنَتِهِ He did not find anything
more appropriate than to
ask about his daughter. Manf. mag. 11, 14

أَيُّ ظُلْمٍ أَشَدَّ مِنْ أَنْ يُحَالَ بِبَيْتِهِ
وَيَمِنَ حَقِّهِ فِي — What injustice could be
greater than to be de-
prived of his right to...! Hus. ayy. I, 38, 4

The action as second part of the comparison may also be introduced as a pronominal relative sentence,

the meaning of which will vary according to the different functions of the relative pronoun, e.g.,

a) *كَا* as subject of a verbal sentence:

أَنَّهُ جَسُورٌ أَكْثَرَ بِمَا يَنْبَغِي that he was bolder than necessary.
Mah. qah. 73,4

b) *كَا*, followed by a pronoun, as predicate of a nominal sentence:

تَخْرُجُ بِهَا الْأَلْفَاظُ أَكْثَرَ بِمَا creating greater expressions...and more powerful...and more suggestive ones.... Raf. wah. 1,15,6
هِيَ — وَأَقْوَى بِمَا هِيَ
وَأَدْلُ بِمَا هِيَ —

c) or *كَا* performing an adverbial function:

وَتَوَفَّى أَبُو طَالِبٍ وَالْأَمْرُ بَيْنَ When Abu Talib died the situation between Mohammed and the Koreish was worse than ever before.
حَبِيبٍ وَقُرَيْشٍ أَشَدَّ بِمَا كَانَ
Hai. sir. 186,2

قَدْ رَأَيْتُكَ فِي الْأَيَّامِ الْعَاضِيَةِ I have seen you in the past [few] days more than
أَكْثَرَ بِمَا رَأَى الْجِرَانُ فِي أَغْوَامٍ Jiran did for many years,
طَوَالَ وَفَكَّرْتُ فِيكَ أَكْثَرَ بِمَا فَكَّرَ and I have thought of you more than the most tenacious man ever did in all his life.
الصَّقِ النَّاسُ بِكَ مَدَى عَمْرِهِ
Mah. zuq. 207,13

هُوَ يَنْتَقِدُ أَسْلُوبَ الْعَيْشِ أَكْثَرَ He criticizes ways of living more than he does
بِمَا يَنْتَقِدُ أَسْلُوبَ الْكِتَابِ ways of writing.
Musa adab. 2,2

D The elative may take, as a modification, a prepositional phrase with the same preposition(s) used by the verb with which the elative is root-related:

الَّتِي أَحَبَّ إِلَيْهِمْ مِنْ أَنْفُسِهِمْ They loved the Prophet more than themselves.
Hai. sir. 495,5

إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ	I know you better than you yourself. Hak. sheh. 90,14
فَلَمْ يَرِ شَيْئًا أَقْرَبَ إِلَى ذَهْنِهِ مِنْ أَنْ —	The first thing that came to his mind was.... Manf. mag. 11,14
لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ	There is nothing I would love more than that. Manf. mag. 105,8
يَدْخُلُ إِلَى عُرْفَةٍ هِيَ أَشْبَهُ بِالدَّهْلِيزِ	He entered a room which was more like a hall. Hus. (Zy.) 25,13
كَانُوا أَصْبَرَ عَلَى الدَّرْسِ وَأَحْمَلَ لِلْعَاقِبَةِ وَالْعَاقِبَةِ	They were more patient in learning and could better endure adversities and hardship. Amin (Br.) 89,14
نَحْنُ وَاللَّهُ أَحَقُّ بِهَا	By God, we have more right to it. Hai. sir. 268,16
اللَّهُ أَرْحَمُ بِكَ مِنْ أَخِيكَ —	God is more merciful with you than your own brother... Manf. mag. 17,8

E When two or more elatives govern one and the same noun in the genitive case, the noun is usually expressed following the first elative, and a suffixed pronoun replaces it after the second:

أَلَسْتَ تَرَى أَنَّ أَبَاكَ خَيْرُ الرِّجَالِ وَأَكْرَمُهُمْ؟	Don't you think that your father is the best man and the most generous one? Hus. ayy. I,145,10
هُمْ عِنْدِي أَقْبَحُ اللَّصُوفِ وَأَسْفَلُهُمْ	In my opinion, they are the vilest and most despicable of thieves! Manf. sha'. 279,5
أَحْسَنُ هَدًى وَأَقْوَمُ	the most beautiful religion and the best. Hai. sir. 226,9

But the noun is not infrequently found in the genitive following the second relative:

بَعْدَ أَكْثَرِ وَأَعَمِّ ثَوْرَةٍ شَعْبِيَّةٍ
عَرَفَهَا التَّارِيخُ after the greatest and most
far-reaching popular revo-
lution that history has
known. Bak. (Br.II) 99,17

أَغْرَبَ وَأَخْدَعَ الْآرَاءُ the strangest and most de-
ceptive opinion.
al-Hus. (Br.II) 79,15

أَغْنَى وَأَشْهَرُ دَيْرٍ فِي لُبْنَانَ the richest and most famous
convent in Lebanon.
Gibr. I,155,20

(For agreement with elatives, see page 155.)

F In the Semitic languages, and thus in Arabic, a comparison was originally expressed as a simple statement, "You are generous," to which a relative aspect was added through the use of a prepositional phrase with مِنْ, "from," i.e., "You are generous from/more than others." A remnant of this construction is still found with خَيْرٌ, "good" and شَرٌّ, "bad":

لَسْتُ خَيْرًا مِنَ النَّبِيِّ I am not better than the
Prophet. Hus. ayy. I,132,5

أَنَا خَيْرٌ لَهَا مِنْكَ I am better for her than
you [are].
Manf. mag. 49,4

إِنَّ أُمَّةً وَاحِدَةً مِنْ صَاحِبَاتِهَا Not one of her friends
could wish for a better
husband than he.
Mah. zuq. 53,19

Followed by a plural or singular genitive, خَيْرٌ and شَرٌّ present the idea of a superlative:

أَلَسْتَ تَرَى أَنَّ أَبَاكَ خَيْرُ الرِّجَالِ؟ Don't you think that your
father is the best [of,
among] men?
Hus. ayy. I,145,10

يَجِدُ فِي خَدِيجَةَ خَيْرَ النِّسَاءِ حَقًّا	He truly found in Khadija the best woman. Hai. sir. 128,4
حَالُكَ خَيْرُ دَلِيلٍ	Your condition is the best argument. Mah. qah. 148,21
يَقْتُلُكَ فِي هَذِهِ السَّاعَةِ شَرُّ الْقَتْلَابِ	killing you this moment in the cruelest way. Hak. sul. 8,15
شَرُّ خَلْقِ اللَّهِ	the worst of God's creation. Amin duh. I,52,4
خَيْرُ الْوَدِّ	the greatest affection. Hai. sir. 109,20
خَيْرُ الثَّمَرَاتِ	the best fruits. Hai. sir. 17,8
مَرَقَتْهَا شَرُّ مَرِّقٍ	she played havoc with it (she tore it the worst tearing). Bat. (Zy.) 12,37

XIV WORD UNION



§ 184 WORD UNION

Under this heading we shall consider cases of expanded sentences that have two or more parts with the same syntactical function within the sentence in the form of a compound subject, object, or adjectival or adverbial modification. Frequently, such constructions are midway between simple and compound sentences, and they can be considered either as simple sentences with some compound parts or as elliptical compounds. However, the nature of most of the cases to be included in this chapter seems clear and distinctive enough to allow us to consider this category as being a part of what we have called "expanded sentences" (see page 2).

In the following paragraphs, we will try to base our distinctions in word union on its syntactical nature, i.e., whether the union is asyndetical or syndetical.⁹⁵

I Asyndetical union is generally used with adjectives (and also participles) in attributive, predicative, and adverbial functions.

II Syndetical union is usually found with substantives.

§ 185 ASYNDEITICAL UNION

A In Arabic, two or more adjectives may modify a substantive predicatively or attributively, usually without any connecting particle (see pages 48 and 50):

95. For practical and pedagogical reasons, all exceptions will be included under the headings encompassing the more general patterns.

- بَصَوْتٍ هَادِيٍّ نَاعِمٍ عَمِيقٍ with a quiet, soft, deep voice. Gibr. III, 117, 7
- كَانَ قَتْنٌ جَمِيلٌ الصُّورَةِ شَرِيفِ النَّفْسِ He was a handsome young man of noble mind and good heart. Manf. sha'. 3, 5
- أَنْ اسْتَحَالَتْ إِلَى حَزَنِ صَابِ عَمِيقٍ that it became a silent, deep sadness. Hus. ayy. I, 18, 7
- لَمْ يُشْفِقُوا عَلَيْهِ وَعَلَى صِفَارِنَا الْعُرَاةِ الْجَائِعِينَ They had no compassion for him nor for me nor for our naked and hungry children. Gibr. I, 138, 4
- كُتِبَ الْأَدَبُ الْقَرِيبِيُّ الْقَدِيمُ books of ancient Arabic literature. Musa (Zy.) 2, 7
- أَصْبَحْتُ رَجُلًا ضَعِيفًا خَائِدًا مَائِلًا يَائِسًا قَانِطًا I became a weak man, defeated, tormented, desperate, and despondent. Manf. mag. 169, 12

Sometimes, however, the adjectives are connected by the coordinating conjunction **وَ** (see page 496):

- أَنْتِ سَيِّدَةٌ جَمِيلَةٌ وَغَنِيَّةٌ You are a beautiful and rich woman! Mah. zuq. 30, 3

Such union could be understood as a way to emphasize the adjectival attribution: "You are a woman both beautiful and rich."

B Two or more adjectives and participles in the function of an adverbial modification (**حَالٌ**) go together asyndetically (see page 190):

- بَقِيتُ أَنَا صَابِتًا مُفَكِّرًا بِكَلِمَاتِهَا I remained silent, thinking about her words. Gibr. II, 31, 21
- إِنْسَابَتْ فِي الْبَيْتِ صَائِحَةٌ لَاعِبَةٌ they run around in the house, shouting and playing. Hus. ayy. I, 10, 6

They can also be used syndetically (see page 191):

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ
صَبِيحًا وَتَسِيًّا He felt a need to drink it
in the morning and in the
evening. Hus. ayy. II,33,11

الْتَفَتَ إِلَيْهِ يَسْتَرْ بَلَاكَ مُحَدِّثًا
وَمُبْتَسِمًا Mr. Black turned, glancing
and smiling at him.
Hak. {Zy.} 11,19

C After a substantive which is a collective or a plural, an asyndetical modification by two or more adjectives usually implies that they are equally attributed to the substantive (see page 50):

تَجَاوَبَ فِيهَا أَصَوَاتُ أُخْرَى
قَصِيرَةٍ غَلِيظَةٍ مَغْتِنَقَةٍ مَقْطَعَةٍ They were answered by
other short, strangled,
and jerky voices.
Hus. ayy. II,12,6

الْعُقَبَاتُ الثَّلَاثُ الْأُولَى the first three diffi-
culties. Raih. mul. 14,11

while a syndetical attribution could imply that the adjectives are applied distributively (see page 52):

الْحَضَارَاتُ الْفِرْعَوْنِيَّةُ وَالْآشُورِيَّةُ
وَالْأَغْرِيقِيَّةُ the Pharaonic, the Assyrian,
and the Greek civilizations.
Hai. sir. 66,20

الْأَحْوَالُ السِّيَاسِيَّةُ وَالْإِدَارِيَّةُ
وَالْاِقْتِسَادِيَّةُ وَالْاجْتِمَاعِيَّةُ political, administrative,
economic, and social con-
ditions. Djir. tar. I,16,20

النُّظُمُ السِّيَاسِيَّةُ وَالْاِقْتِسَادِيَّةُ the political and economic
organizations.
Amin {Zy.} 7,24

بَيْنَ هَذِهِ الْعَصَبِيَّاتِ الثَّلَاثِ
الْتُرْكِيَّةِ وَالْفَارْسِيَّةِ وَالْعَرَبِيَّةِ among these three types of
nationalism, the Turkish,
the Persian, and the Arabic.
Amin zuh. I,60,12

وَلَكِنْ هُنَاكَ أَيْضًا عَشْرَاتُ مِنَ
الشُّكْلَاتِ السِّيَاسِيَّةِ وَالْاِقْتِسَادِيَّةِ
وَالْاجْتِمَاعِيَّةِ but there are also scores of
political, economic, social,
and domestic problems.
Musa adab. 17,1

At times, this distributive attribution may cause some irregularities in number agreement:

بِالرَّبِيعَيْنِ الْأَخْضَرِ وَالْأَزْوَاقِ both in the green and in the blue springs.
Raf. wah. 1,47,9

بَيْنَ السُّلْطَتَيْنِ الدِّينِيَّةِ وَالزَّمْنِيَّةِ between the religious and civil power.
Hal. sir. 516,20

An adjectival disjunction, however, is always syndetical (see page 499):

فِي حَيَاتِنَا الْإِنْسَانِيَّةِ أَوْ الْاجْتِمَاعِيَّةِ in our humane or our social life. Mand. (Br.) 3,12

D When two adjectives with opposite meanings modify one substantive in an asyndetical construction, they either express an incomplete modification ("partly"), have an alternate meaning ("now...now"), or have to be understood as applied to different aspects ("both"):

الشَّاعِرُ الْبَعْلَبَكِيُّ أَسْمٌ قَدِيمٌ جَدِيدٌ The Poet of Ba'albek is a name old and new at the same time.
Gibr. III,149,8

(الْأُمُّ) كَلِمَةٌ صَغِيرَةٌ كَبِيرَةٌ مَلُوءَةٌ (Mother) is a word both small and great, full of hope and love.
بِالْأَمَلِ وَالْحُبِّ
Gibr. II,64,11

صَبِيَّةٌ فِي الْعِشْرِينَ مِنْ عُمْرِهَا A twenty-year-old girl sees the future both near and far removed.
تَرَى السَّنَقِيلَ قَرِيبًا بَعِيدًا
Gibr. II,29,12

جَزِيرَةٌ صَغِيرَةٌ كَبِيرَةٌ an island small and great at the same time.
Raih. mul. 223,3

E An asyndetical repetition of the same word is used as

a) an expression of a distributive meaning:

- أَحْضِرُوا الْمَجْرِمِينَ وَاحِدًا وَاحِدًا
Bring the criminals before
me one by one.
Gibr. I, 127, 9
- يَجْعَلُ بَعْرَ بَابِ الْبُيُوتِ بَابًا بَابًا
وَيَذِيضُ بِهَا لِيَتَبَيَّنَ
He began to go by the doors
of the houses one by one,
bringing his lamp near to
scrutinize them.
Manf. sha'. 183, 9
- خَبِّرْنِي بِكُلِّ مَا قَالَ كَلِمَةً كَلِمَةً
Tell me everything he has
told you word for word.
Mah. qah. 176, 3
- كَانَ الْقُرْآنُ يُحَى مِنْ صَدْرِهِ
آيَةً آيَةً وَسُورَةً سُورَةً
And the Koran was being
wiped from his memory
verse by verse, chapter
by chapter.
Hus. ayy. I, 55, 14
- سَلَّمَ عَلَيْهِمْ وَاحِدًا وَاحِدًا
He greeted them one by one.
Mah. qah. 119, 5
- ثُمَّ أَخَذَ لَوْنُكَ يَتَغَيَّرُ قَلِيلًا
قَلِيلًا
Then your color began to
change little by little.
Hus. ayy. I, 147, 5

5) or as an emphatic repetition:

- وَتَفْسِيرُهُ قَرِيبٌ قَرِيبٌ كَالرُّوحِ فِي
جَسَدِهَا الْبَشَرِيِّ وَلَكِنَّهُ بَعِيدٌ بَعِيدٌ
and its interpretation is
very much like the soul
in its body, but at the
same time very different.
Raf. wah. III, 8, 4
- عَادَ الزَّقَاقُ رَوْدًا رَوْدًا إِلَى
عَالَمِ الظَّلَالِ
Very slowly the alley re-
turned to the world of
darkness. Mah. zuq. 50, 2
- أَصْبَحَتْ بَقَايَاهَا فِي أَعَالِي الْجِبَالِ
تَذَوُّبٌ وَتَسِيرٌ جَدَاوِلٌ جَدَاوِلٌ
فِي مَسْعَطَاتِ الْأَوْدِيَةِ
The remaining [snow] on
the tops of the mountains
began to thaw and to flow,
like many little creeks,
in the winding paths
[leading] to the valleys.
Gibr. I, 90, 12

كَأَنَّهُ يُرِيدُ أَنْ يَقْبِضَ بِأَصَابِعِهِ
 الْمَعْوِجَةِ عَلَى شَيْءٍ لِيَمَزَقَهُ إِرْبًا إِرْبًا
 as if wanting to get hold
 of something with his
 twisted fingers to tear
 it to pieces.
 Gibr. I, 110, 5

(See page 335 for the asyndetical repetition of the preposition *بَيْنَ*.)

§ 186 الْإِتْبَاعُ

An imitative pleonasm is an emphatic asyndetical repetition which is called *الْإِتْبَاعُ* by Arab grammarians.⁹⁶ In this expression, the correlative part has an emphatic function only because of the similarity of its phonetic sound (compare the English: "palsy-walsy," "hurry-skurry"). The second part of the construction is actually no more than a repetition of the same word, after having usually changed only the first consonant, thus it always has the same Arabic nominal pattern.

Although of no syntactical relevance, we would like to point out the observation made by Arab grammarians that the correlative part may be used regardless of the actual existence of such a form or even of such a root in the language (cf. English: "walsy").

When the parts used in this construction are adjectives or participles, they agree in number and gender with the noun to which they refer⁹⁷:

96. On this subject see *كِتَابُ الْإِتْبَاعِ وَالْمَزَاجَةِ*, by Ahmed ibn Faris ibn Zakarya, ed. by R. Brünnow (Giessen, 1906); C. Pellat's "Un fait d'expressivité en arabe: l'*itha*," *Arabica*, 4, May 1957; and Vincent Monteil's *L'arabe Moderne* (Paris 1960), p. 281.

97. Since the use of this imitative pleonasm is much more frequent in Arabic than it is in English and enjoys in the former a greater degree of literary acceptability than it has in the latter, it is not always possible to find an acceptable rendition of the original.

هُوَ لِرَجُلٍ قَارِبِ الْأَرْبَعِينَ وَسِيمٍ
قَسِيمٍ

It was that of a man about
forty, very handsome and
distinguished in appearance.
Hak. yaum. 14,4

ذَلِكَ لِأَنَّ بَيَاءَ الْبَحْرَيْنِ قَلَّمَا
تَخْلُو مِنْ الْجَلَابِيتِ السَّارِحَةِ
السَّارِحَةِ فِيهَا عَلَى الدَّوَامِ

That is because Bahrein's
waters are seldom empty
of the boats that always
roam freely on them.
Raih. mul. 199,5

ثُمَّ نَهَضَ هَاشَا هَاشَا

Then he stood up, gay
and happy.
Mah. qah. 151,17

لَيْلٌ رَاجَّ سَاجٌ

a very dark night.
Hak. sheh. 101,2

إِنَّهَا رَفِيقَةٌ رَفِيقَةٌ

They are very delicate.
Hak. ahl. 133,1

وَالشَّبَابُ مِنْ حَوْلِهِ فَرِحُونَ
مَرِحُونَ

while the boys around him
were merry and gay.
Hus. ayy. II,45,16

كِتَابٌ ضَخْمٌ ضَخْمٌ

a very voluminous book.
Tai. {Zy.} 9,36

أَكَلُوا هَنِيئًا هَنِيئًا

They ate with great enjoy-
ment. Amin {Br.} 87,8

يَتَفَتَنِينَ بِهِنَّ فَرِحَاتٍ فَرِحَاتٍ

they would sing very joy-
fully. Hus. 'ala. II,6,11

وَلَكِنَّ الرَّاهِبَ قَالَ فِي صَوْتٍ
رَفِيقٍ رَفِيقٍ

But the monk spoke with a
very friendly voice.
Hus. 'ala. I,141,5

§ 187 SYNDETICAL UNION

A To form syndetrical unions, the coordinating conjunction most frequently used is **و**; **ف** and **ثُمَّ** are also common.

As for the difference between **و** on the one hand and **ف** and **ثُمَّ** on the other, it is to the credit of

the Arab grammarians that they have commented on the fact that **وَ** unites each noun to the first noun of the coordinating construction, while the other two conjunctions coordinate only in a series, i.e., each noun is connected only to the one which immediately precedes it.⁹⁸

In other words, according to Arab philologists, there is true equivalence of all members of the coordination only with **وَ**. With **فَ** and **ثُمَّ**, there is always a logical idea of progression or change in the series together with the coordination.

All members with **وَ** are interchangeable in their order within the sentence, which is not the case with the other two conjunctions.

B While adjectives, as we have already seen above, are generally asyndetically used, two or more substantives filling the same function in a sentence are always coordinated by a conjunction:

نَعُودُ بَعْدَ هَذَا إِلَى الدُّكْتُورِ هَيْكَلٍ وَكِتَابِهِ After this, let us return to Dr. Haikal and his book.
Hai. sir. م, 20

نَحْنُ الَّذِينَ نَزَعَمُ أَنْفُسَنَا أَدَبَاءَ شُعَرَاءَ we who consider ourselves writers and poets.
Maz. (Zy.) 1,2

أَنَّهُ هُوَ صَاحِبُ الْإِرَادَةِ وَالرَّأْيِ وَالْقُوَّةِ that he is the one with will, opinions, and strength. Q. Amin (Zy.) 5, 18

أَيْنَ أَبُوكَ وَأُمُّكَ؟ Where are your father and your mother?
Gibr. I, 162, 19

هُوَ طَالِبٌ وَصَحَافِيٌّ مَعًا He is a student and a journalist at the same time. Mah. qah. 7, 13

98. Compare the English I saw A and B and C, in which an inversion in the order would be admissible (thus, C and B and A or B and C and A), and I saw A, then B, then C, in which no inversion is permissible.

In case of a chain with more than two substantives, the coordinating conjunction precedes each substantive:

قَدْ جَعَلَنَا بُوْمَعْرُوفٌ نُحِبُّ قَرْيَتَنَا
نُحِبُّ تَرَبَّتَهَا وَمَاءَهَا وَهَوَاءَهَا
وَصَخْرَهَا وَوَعُورَهَا وَسَهْلَهَا
وَأَوْدِيَّتَهَا وَجِبَالَهَا

'Bu Ma'ruf made us love
our village, love its ground
and its water, its air, its
rocks and its rough and flat
lands, its valleys and moun-
tains. Nu'. kan. 13,2

قَرَأَتْ فِي وَجْهِهِ الْحُبَّ وَالسَّعَادَةَ
وَالدَّهْشَةَ وَالسَّرُورَ الْحَلَالِيَّ وَالذَّمْعَ
الْمَرْقُوقَ

She saw love, happiness,
surprise, joy, flashing
gaiety, and radiant tears
on his face.
Manf. mag. 30,6

لَعَلَّ أَهَمَّ مَا يَتَّخِزُ بِهِ جِيلُكُمْ عَنْ
جِيلِنَا هُوَ حَيْرَتُكُمْ وَأَظْيَانُنَا
وَأَضْطِرَابُكُمْ وَسَكِينَتُنَا وَقَلْمُكُمْ
وَأَسْتِقْرَارُنَا

Perhaps what most differ-
entiates your generation
from ours is your con-
fusion and our serenity,
your unrest and our peace.
Amin (Zy.) 7,2

الْفُقَرَاءُ وَالسَّائِكِينَ الْمَظْلُومُونَ هُمْ
أَهْلِي وَعَشِيرَتِي

The poor, the humble, and
the wretched are my rela-
tives and my family.
Gibr. I, 184, 10

C The coordinating conjunction **فَ** can also be used between coordinated nouns—both substantives and adjectives—but it unites them in a logical sequence (see page 495f.):

أَلْقَى يَنْظَرُهُ الْجَائِعِ إِلَى جِسْمِهَا
الَّذِي فَجَرَى عَلَى الْحَيْدِ فَالْمَنْكِبِ
فَالَّذِي النَّاهِدِ ثُمَّ الْحَاصِرَةِ الْخَمِيصَةِ
وَأَخِيرًا الْفَخْدِ اللَّفَاءِ

His hungry eyes fell on
her soft body, her neck,
then her shoulders, then
her full bosom and slender
hips and finally her well-
formed legs.
Mah. qah. 133, 15

الْإِنْسَانُ يَنْشَأُ طِفْلاً فَصَبَاً
فَكَهْلاً وَشَيْخَاً

Man develops first as a
child, then a boy and a
young man, later [is] mid-
dle-aged, and finally an
old man.
Amin duh. II, 3, 7

مَنْ قَسَمَ السَّنَةَ إِلَى أَشْهُرٍ
وَالشَّهْرَ إِلَى أَسابِعَ وَهَذِهِ إِلَى
أَيَّامٍ فَالسَّاعَاتِ؟

Who divided the years into
months and the months into
weeks and these into days
and [then these into] hours?
Djir. tar. I, 17, 20

It is very frequently used in certain adverbial
expressions:

ثُمَّ مَرَّ بِهِمْ يَتَصَقَّحُ وَجُوهَهُمْ
وَاحِدًا فَوَاحِدًا

Then he went past them
looking at their faces one
after another.
Manf. sha'. 41, 7

كَانَ هَذَا النَّفْثُ يَزْدَادُ يَوْمًا فَيَوْمًا

This influence grew greater
each day. Amin duh. I, 41, 16

كَانَ صَوْتُ هَذَا الْأَنْبِيَاءِ يَتَعَدُّ
شَيْئًا فَشَيْئًا
زَمَانًا فَزَمَانًا

The moan gradually dimin-
ished. Hus. ayy. I, 132, 11
time after time.
Hal. sir. 128, 13

أَوَّلًا فَاثْنًا

by and by.
'Aqq. (Zy.) 15, 20

D Although ثُمَّ may have an effect equivalent
to that of فَ as a coordinating conjunction in ex-
pressing a sequence, its meaning, however, is usually
more emphatic. (For additional information on this
conjunction, see Vol. III.)

The succession expressed by ثُمَّ is usually a
temporal one:

وَلَكِنْ أَبَا بَطَّةَ خَطَا بِالْبَرْمِلِ
خُطْوَةً ثُمَّ أُخْرَى ثُمَّ أُخْرَى

but Abu Batta took a step
with the barrel, then an-
other and still another.
Nu'. (Zy.) 33, 46

أَخَذَ الصَّبِيُّ يُجِيبُهَا سَتَحِيًّا
ثُمَّ مَتَبِّطًا ثُمَّ مَطْمَئِنًّا

The boy began answering
her, first with embarrass-
ment, then with more ease,
finally with confidence.
Hus. ayy. I, 117, 1

صَبَّ لِلْسُلْطَانِ أَوَّلًا ثُمَّ لِي ثُمَّ
لِلْحُضُرِ

He poured [coffee] first
for the Sultan, then for
me, and afterward to the
others who were present.
Raih. mul. 43,20

At times, *ثُمَّ* loses its temporal aspect but introduces a logical series still retaining its emphatic meaning:

كَانَ بَيْنِي وَبَيْنَهُ بَحْرُ الْهِنْدِ ثُمَّ
النَّفُودُ ثُمَّ الدَّهْنَاءُ ثُمَّ الْإِنْكَبِيزُ

Separating us was the Indian
Ocean, then the Nafud, then
the desert and then the
British.
Raih. mul. 14,11

عِبَارَةٌ قَالَتْ فَلَانٌ * ثُمَّ عِبَارَةٌ
* السَّلَفُ الصَّالِحُ * كُنَاهَا تَدُلُّ
عَلَى —

The expressions "so and
so said," and also "the
worthy ancestors" both
indicate....
Musa (Zy.) 2,16

As in coordinated sentences (see Vol. III), the combined use of *فَ* and *ثُمَّ* in a coordinated sequence is not infrequent with longer series of nouns:

أَلْقَى بِنَظَرِهِ الْجَائِعِ إِلَى جَسَمِهَا
اللِّدَنِ فَجَرَى عَلَى الْجِيدِ فَالْمَنْكَبِ
فَالْقَدَى النَّاهِدِ ثُمَّ الْخَيْصَةِ
وَأَخِيرًا الْفَخْدِ وَالْقَدَمِ

His hungry eyes fell on
her soft body, her neck,
then her shoulders, then
her full bosom and slender
hips and finally her well-
formed legs.
Mah. qah. 133,15

E When the components of a series of nouns—either substantives or adjectives—have an alternate or excluding meaning, the disjunctive conjunction *أَوْ* is used before each member of the construction with the exception of the first one⁹⁹:

99. Since *أَوْ* has a disjunctive—or excluding—meaning, the adjective(s) modifying a disjunctive series of nouns will grammatically agree with and refer to the last noun mentioned in the series:

أَنْتَ لَا تَرَى — أَمْرَأَةً أَوْ رَجُلًا
أَوْ طِفْلًا قَدَرِ الْوَجْهِ

You won't see...a woman or a
man or a child with a dirty
face.... Din (Zy.) 1,9

- أَنْتَ لَا تَرَى فِي الشَّارِعِ أَوْ فِي
الْبَيْتِ أَوْ فِي الصَّنْعِ أَوْ فِي الطَّعَمِ
أَمْرًا أَوْ رَجُلًا أَوْ طِفْلًا قَدِرَ الْوَجْهَ
Din (Zy.) 3,9
- حَوَالَىٰ بِكَ الْيَمِينِ أَوْ قَبْلَ
ذَلِكَ بِقَلِيلٍ
هَنَّاكَ كَلِمَاتٌ تَجْرِي عَلَى الْيَمِينِ
أَوْ أَقْلَانَا —
Musa (Zy.) 29,45
- قَطَبٌ تَحْجُوبُ غَاظِبًا أَوْ مُتَظَاهِرًا
بِالْغَضَبِ
Mahjub frowned in anger or
feigning anger.
Mah. qah. 95,1
- بَعْدَ وَقْتٍ قَصِيرٍ أَوْ طَوِيلٍ
after a short time or a
long time.
Hus. ayy. I,5,12
- أَنْ أَهْدَوْ لَكَ فِي صُورَةِ جَمَارٍ هَائِلٍ
أَوْ جَمَلٍ هَائِجٍ أَوْ قِطْعَةٍ سَوْدَاءَ
to appear to you as a
formidable ass, or a
furious camel or a black
cat. Hak sul. 15,2
- أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ أَسْبُوعَيْنِ —
Hus. ayy. II,3,1
- كَانَتْ بِكَ الْبَجَائِسُ أَوْ الصَّالُونَاتُ
كَمَا كَانُوا يَسْمُونَهَا —
And those gatherings, or
salons, as they used to
be called, were....
Manf. sha'. 161,7

فَ is also used as equivalent to أَوْ and, similar to its use in sentences in adversative constructions, it usually implies a dilemma (see Vol. III). The first member of the disjunction in this instance is introduced by سَوَاءَ, used as an adverbial accusative¹⁰⁰ and meaning "equally," "no matter whether...":

100. For سَوَاءَ in the nominative case as member of a nominal sentence with a disjunctive preposition as the subject, see Vol. III.

يَجْعَلُهَا مَوْضِعَ سَوَاءٍ فِي الْقِصَّةِ
أَمْ الْمَعَالِيَةِ

It makes them its basis
in the narrative as well
as in the articles.
Musa adab. 2,13

سَوَاءٌ عَنْ قَصْدٍ أَوْ عَنْ غَيْرِ قَصْدٍ

no matter whether pur-
posefully or not.
Mah. zuq. 26,4

G إِمَّا is also used to present the first member of a disjunctive construction, the second being introduced by a repetition of the particle preceded by the conjunction وَ or by أَوْ :

تَوَلَّى أَمْرَهُ إِمَّا جَاهِلٌ أَوْ فَاسِدٌ

in command were either
ignorant or corrupt.
al-Raf. (Zy.) 19,8

الْقُرْآنَ إِمَّا مَدُونٌ عَلَى أَثَرٍ
هَذِهِ الصُّحُفِ أَوْ مَحْفُوظٌ فِي
صُدُورِ الرِّجَالِ

The Koran was either re-
corded on such surfaces
or retained in the people's
memory. Djir. tar. I,224,21

لَا يَجْرَأُ عَلَى بَعْضِ مَا جَرَأْتَ عَلَيْهِ
إِلَّا أَحَدٌ رَجُلَيْنِ إِمَّا عَظِيمٌ أَوْ
صَنِيعَةٌ رَجُلٍ عَظِيمٍ

Only two kinds of people
dare to do what you did:
either someone powerful,
or his protégé.
Manf. sha'. 45,13

إِمَّا بِزِيَادَةٍ وَإِمَّا بِنَقْصٍ

either by excess or by
defect. Raf. wah. I,112,1

هُوَ إِمَّا ضَاحِكٌ أَوْ بَاكِ أَوْ هَائِفٌ
أَوْ ضَارِعٌ أَوْ تَسْتَرْجِمُ

He either laughed or cried
or shouted or beseeched or
implored.
Manf. mag. 185,3

لَأَبَتْ ذَلِكَ عَلَيْهَا نَفْسُهَا الْعَالِيَةُ
إِمَّا أَلَّا تَسْتَجِدَّاهُ وَإِمَّا أَلَّا تَلْقَاهُ

Her fine soul forbade her
either to beg [for it] or
[to refuse] the meeting.
Mah. qah. 65,4

H As we have already seen (Vol. I, § 30), the coordinating conjunction وَ followed by the negative adverb لَا may be used in a negative disjunction, only, however, after a preceding negative statement:

ثُمَّ لَمْ يَسْتَطِعْ أَنْ يَتَقَدَّمَ خُطْوَةً قَصِيرَةً وَلَا طَوِيلَةً	Then he could take neither a long nor a short step. Hus. ayy. I, 75, 13
لَيْسَ لِي أَبٌ وَلَا أُمٌّ وَلَا أُخْتُ وَلَا نَسَقُطُ رَأْسِي	I have no father or mother or brother or place to lay my head. Gibr. I, 162, 20

§ 186 MERISMUS

Merismus is the figure of speech in which two nouns of opposite meaning are used in a coordinated construction, with the intention of emphasizing the idea of universality or totality.

This usage, not unknown in English (e.g., "from beginning to end," "from top to bottom"), is more frequently used in Arabic, where it has a wider range of possible applications. The meaning is always equivalent to "everyone," "everywhere," "always," etc.:

(الْخَبَرُ) نَضَى فِي الْمَدِينَةِ مِنْ أَعْلَاهَا إِلَى أَسْفَلِهَا	(The news) reached everyone in the city (from its highest to its lowest). Hus. 'ala. II, 141, 4
فِي شَارِقِ الْأَرْضِ وَمَغَارِبِهَا	in the whole world (in all the points in the orient to all in the oc- cident). Hai. sir. 524, 19 Gibr. III, 16, 6
قَدْ أَصْبَحْتُ بِسَبَبِ فِعْلِيَّتِهَا ضَفَّةَ الْأَفْوَاجِ فِي طُولِ الْبِلَادِ وَعَرْضِهَا	Because of her action, I became a victim of gossip everywhere (the length and the width of the country). Tai. (Zy.) 34, 12
(أَنَا) عَارِفٌ بِالدَّاحِلِ وَالْمَخَارِجِ	(I) knew every corner [of the place] (entrances and exits). Maz. (Zy.) 10, 16
فِي الشَّارِقِ وَالْمَغَارِبِ	in the whole world. Nu'. kan. 13, 8

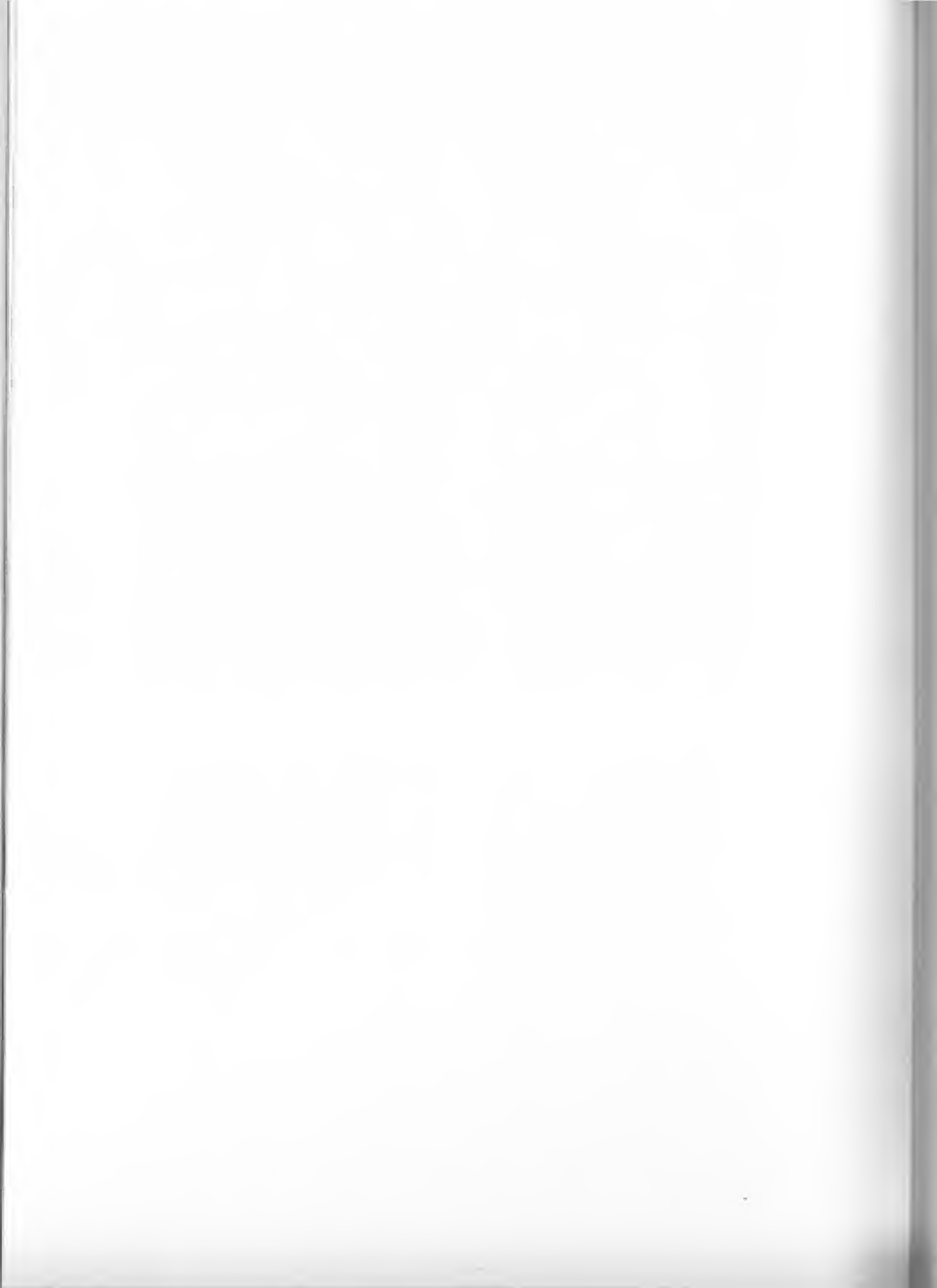
وَلَكِنَّ أَلْعَمَّ إِبْرَاهِيمَ كَانَ وَاقِفًا
عَلَى كُلِّ حَرَكَةٍ وَسَكْنَةٍ مِنَ الصَّبِيِّ

But Uncle Ibrahim was
watching every movement
of the boy (movement and
stillness).

'Aww. (Br.) 11,15



XV WORD ORDER



§ 189 WORD ORDER IN THE EXPANDED NOMINAL SENTENCE

The basic word order in a simple nominal sentence is Subject-Predicate, a sequence that is usually changed into one of Predicate-Subject in the instances when the subject is grammatically undefined and the predicate is defined by the definite article or refers to a preceding statement (see Vol. I, § 9).

Likewise, in the expanded nominal sentence, the same basic word order remains: Subject-Predicate. Any complements modifying either subject or predicate will follow the part they modify:

الْفِضَّةُ وَالذَّهَبُ فِي أُورُشَلِيمَ
مِثْلُ الْحِجَارَةِ

In Jerusalem, silver and gold are as [numerous as] stones. Hak. sul. 39,11

هَلْ أَنْتَ سَجِينٌ فِي قَلْعَةٍ؟

Are you imprisoned in a fortress? Hak. sul. 45,1

نَزَلَ رُوكْسَانُ مَنَزِلٌ جَمِيلٌ أُنِيقٌ

Roxane's house was beautiful and elegant. Manf. sha'. 143,3

هِيَ خَلِيطٌ عَجِيبٌ مِنَ الشَّرْقِيَّةِ
وَالْمَغْرِبِيَّةِ

She is a strange mixture of East and West. Sa'. (Zy.) 6,43

However, prepositional phrases—and also adverbials—modifying the predicate may precede it; this occurs only when the subject precedes the predicate:

إِسْتَيْفَنَ عَنْهُ فِي شُغْلٍ

Stephen was too busy [to pay any attention to him]. Manf. mag. 17,13

الْفُرْسُ بَيْنَ هَؤُلَاءِ وَهَؤُلَاءِ
هَائِعُونَ

The Persians were at a loss between them both. Amin duh. I,33,11

هُنَّ عَلَيْهَا أَقْدَرُ They were more capable in
those [themes].
Amin duh. I, 100, 13

If they modify the subject, they may precede it,
but only when the predicate is expressed before the
subject:

لِيْ بِإِلَيْكَ حَاجَةٌ I need you.
Manf. mag. 117, 13

The predicate, with the elements that modify it,
frequently precedes the subject with the resulting
word order of Predicate-Subject:

وَلَكِنْ لِيْ مَعَ سَيِّدِكَ شَأْنًا آخَرَ But I have another matter
[to take up] with your
schoolteacher.
Hus. ayy. I, 59, 4

طَعْنَةٌ هِيَ الْيَدَيَّ الَّتِي — Cursed be the hands which...
طَعْنَةٌ هِيَ الْأَعْيُنُ الَّتِي — cursed be the eyes which...
Gibr. I, 150, 14

كَثَارٌ هُمْ الَّذِينَ — Numerous are those who...!
Gibr. I, 165, 3

لِكُلِّ ثَمَرَةٍ أَوَانٌ Each fruit has its own
season. Hak. sul. 121, 11

غَرِيبٌ أَمْرٌ هَذَا الْحُبُّ Strange, this love!
Mah. qah. 43, 6

An adverb or adverbial modification, and prepo-
sitional phrases that modify the whole sentence, may
follow both subject and predicate. The word order
then becomes Subject-Predicate-Adverbial:

الْمَرْأَةُ شَرِيْكُ الرَّجُلِ فِي حَيَاتِهِ Woman is man's companion
during his life.
Mah. qah. 8, 3

أَنْتَ كَذَلِكَ عَلَى الْأَقْلِ At least you are like this.
Hak. ahl. 28, 8

أَنَا أَحْيَاءُ فِي هَذِهِ اللَّحْظَةِ؟ that we, at this moment, are
alive? Hak. ahl. 73, 2

- هَذِهِ قَهْوَتِي أَيْضًا This coffee house is also mine. Mah. zuq. 10,19
- الشَّعْبُ هُوَ كُلُّ شَيْءٍ أَوَّلًا وَآخِرًا People are everything. Musa adab. 185,17

or it can also be Predicate-Subject-Adverbial, especially in interrogatives:

- مَا هَذَا أَيْضًا؟ What's that, again? Hak. ahl. 38,9
- أَيْنَ نَحْنُ إِذَنْ؟ Where are we, then? Hak. ahl. 68,14
- أَلَيْكَ عَهْدٌ طَوِيلٌ بِالْبَوَّابِ؟ Have you known the door-man a long time? Mah. qah. 28,19

The adverbial modification frequently is placed between subject and predicate, thus: Subject-Adverbial-Predicate:

- هِيَ عَلَى ذَلِكَ غُرْفَةُ النَّوْمِ Besides that, it was his bedroom. Hus. ayy. II,4,18
- هَذَا بَلَا رَيْبٍ صَوْتُ نَائِمٍ This is undoubtedly the sound of someone asleep. Hak. sheh. 24,12
- إِنَّهُ حَقًّا لَشُعُورٌ غَرِيبٌ It was, indeed, a strange feeling. Tai. (Zy.) 9,25
- أَنَا بَعْدَ خَفِيفِ الْوِزْنِ I was still light in weight. Maz. (Zy.) 10,16
- الْفَلَّاحُ الْيَوْمَ سَيِّدٌ نَفْسِهِ Today the farmer is his own master. Sak. (Zy.) 13,47
- هُوَ إِذَنْ ظَلُمٌ He was, therefore, treated unjustly. Hus. ayy. I,38,4

or also as Predicate-Adverbial-Subject:

- عِنْدَنَا فِي يَصْرَ طَبَقَةً مِنَ الْأَدَبَاءِ — In Egypt, we have a certain class of authors who.... Musa adab. 4,15
- فِي بَارِيسِ هَذِهِ الْأَيَّامِ حَرَكَةٌ أَدَبِيَّةٌ In Paris, there is at present a literary revolution. Musa adab. 107,11

§ 190 WORD ORDER IN THE EXPANDED VERBAL SENTENCE

The word order that we can consider as normal for the simple verbal sentence is, as we have stated (see Vol. I, § 9), Verb-Subject.

The most elementary form of an expanded verbal sentence usually preserves the same basic order, adding the object after the subject, with the resulting word arrangement of Verb-Subject-Object¹⁰¹:

- يَذْكُرُ صَاحِبُنَا السِّجَاحَ Our friend remembers the fence. Hus. ayy. I,15,10
- قَدْ أَحَبَّ أَبُو طَالِبٍ ابْنَ أَخِيهِ Abu Talib loved his nephew. Hai. sir. 114,17
- تَصَبَّبَ أَبُو بَكْرٍ عَرَقًا Abu Bakr broke into a sweat. Hai. sir. 211,19
- ضَاقَ الْيَهُودُ ذَرْعًا بِمُحَمَّدٍ The Jews felt uneasy about Mohammed. Hai. sir. 237,5
- رَفَعَ الشَّابُّ رَأْسَهُ The young man lifted his head. Gibr. I,162,3

Complements which specifically modify either subject or object follow the noun they modify as a

101. In the following paragraphs we also include sentences with *كَانَ* and *لَيْسَ* in which, for the purpose of showing word order, the accusatives they govern will be considered as equivalent to accusative objects.

syntactical unit; thus they do not actually change the basic order¹⁰²:

فَخَلَّتْ وَحْدَهُ زَوْجِي بِالنَّصْرِ
بِالْأَبَوِيَّاهُ
The fact that my wife was
alone in Mansour worried
her parents.
Hal. (Zy.) 14,23

كُلُّ أَمْرَأَةٍ فِي حِصْرٍ تَحْزُونُهُ
حِينَ تُرِيدُ
Every woman in Egypt is
sad whenever she wants
to be. Hus. ayy. I,25,14

An adverbial modification, however, may follow the object, regardless of whether it primarily modifies the verb, the subject, or the object:

اجْتَمَعَ الْأَصْدِقَاءُ الثَّلَاثَةُ فِي حَجْرَةِ
مَأْمُونٍ رَضْوَانٍ
The three friends met in
Ma'mun Ridwan's room.
Mah. qah. 44,18

أَتَيْتُ رَمَيْتَ شَبَكَتِي ثَلَاثَ مَرَّاتٍ
that I threw in my net
three times.
Hak. sul. 7,4

(حَقِيقَةٌ) تَجْهَلُهَا أَرْوَاءُ لِأَلَسَفِ
(a truth) which, unfor-
tunately, Europe ignores.
Hak. (Zy.) 11,20

دَخَلَ مُولِرٌ عَلَى ابْنَتِهِ ذَاتَ يَوْمٍ
One day, Mueller went in
to his daughter.
Manf. mag. 14,17

قَدَّمَ إِسْتِيفَنُ كِتَابَهُ إِلَى مَاجْدُولِينِ
بِدَا يَبْدُ
Stephen gave his letter
to Magdalene personally.
Manf. mag. 34,2

The basic word order of Verb-Subject-Object is changed more frequently and with greater freedom in modern Arabic than it was previously. The changes in the word arrangement, however, are usually based on the position of the different parts of the verbal sentence in relation to the verb; thus, they may

102. Adjectives or substantives in the genitive or in apposition are not considered as new elements but as one together with the noun they modify.

change their position when they either refer to the verb or modify the complete sentence. The complements, i.e., those that primarily refer to either object or subject, will follow the noun they modify, with the exception of circumstantial accusatives, which usually follow at the end of the sentence regardless of whether they refer to the subject or object (see immediately above).¹⁰³

This freedom in word order, along with the tendency to expand single syntactical units with determinative or qualitative modifications, may, and frequently does, change the aspect of the Arabic sentence to extremes unknown in earlier periods. In the following paragraphs, we intend to present the main changes that appear in the expanded verbal sentence of modern Arabic.

Subject-Verb-Object-(Adverbial) ¹⁰⁴

لَا تَنِي وَجَدْتُ قَرِيْبَيْنِ for I have found two relatives. Mah. qah. 58,15

سَبَبٌ ثَالِثٌ مَنَعَ قَرِيْشًا مِنْ
مَتَابَعَةِ مُحَمَّدٍ A third reason prevented
the Koreish from following
Mohammed. Hai. sir. 177,4

أَخُوكَ يُحِبُّكَ كَثِيْرًا Your brother loves you
very much. Manf. mag. 9,4

103. We are not here considering those cases in which a member of the sentence has a restrictive function, since they must follow immediately after the part they modify and should be considered as a syntactical unit:

هَـٰنَا فِيْ مَـٰنِيْلَا يُرِيْدُوْنِيْ Here in Manila they want me
عَلَى أَنْ — to.... S. Din (Br.) 58,18

Nor do we consider those instances in which an inversion is required by the syntactical function of the sentence within a compound, e.g., with circumstantial clauses (see Vol. III).

104. The special meaning of the imperfect tense as a descriptive one (see Vol. I, Section 19) explains the fact that the inversion of the subject is more frequent with the imperfect than it is with the perfect.

- كِتَابُ الْأَغَانِي يَحْدِثُنَا — *Kitāb al-Aghānī* tells us....
Amin duh. I, 37, 16
- هَذِهِ الْقِصَّةُ تَدُلُّنَا دَلَالَةً وَاضِحَةً
عَلَى حَاجَةِ الْأَعَاجِمِ فِي هَذَا
الْعَصْرِ إِلَى — This story clearly proves
to us the Persians' needs
during this period for....
Amin duh. I, 38, 5

In cases when the subject of the sentence is expressed as a personal pronoun, the order is frequently inverted; this can be explained as a consequence of the emphatic function of the personal pronoun when it is used to express the subject of a verb (see page 423):

- أَنْتُمْ لَا تَفْهَمُونَ كَلَامِي — You do not understand my
words. Gibr. I, 148, 19
- أَنْتِ — فَعَلْتِ هَذَا مِنْ أَجْلِي؟ Did you do that for my
sake? Hak. sul. 139, 8
- أَنَا أَفَكِّرُ فَأَنَا تَوْجُودُ *Cogito ergo sum.*
Mah. qah. 25, 16

The inversion, however, is not necessary:

- إِنْتَظَرَ هُوَ فِي بَطْنِهِ — He waited at its bottom.
Hai. sir. 283, 13
- ظَلَّ هُوَ شَاخِصًا إِلَى مَقْصُورَةِ
رُوكْسَانَ — He continued staring at
Roxane's loge.
Manf. sha'. 33, 8
- أَرَادَ هُوَ أَنْ يَشْرَحَ لَهَا حَالَهُ — He wanted to tell her
about his situation.
Mah. qah. 156, 14
- أَمْكِنَ أَنْ يَكُونُوا هُمْ؟ — Could it possibly be they?
Hak. ahl. 47, 14
- سَوْفَ تَرَى أَنْتَ يَا تَوْلَايَ
بِعَيْنِكَ — You will see, My Lord,
with your own eyes.
Hak. sul. 120, 13
- تَهَوَّى هُوَ إِلَى وَحْدَةٍ غَمِيقَةٍ — He felt a desire for
profound solitude.
Mah. qah. 155, 3

لَبِثُوا هُمْ عَلَى ضَالَّتِهِمْ وَتَقَاهَتِهِمْ	They remained small and unimportant. Mah. qah. 54,7
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Object-Verb-(Subject)-(Adverbial)

In many cases of special emphasis on the object, the object may precede the verb:

إِيَّاهُ يُكَبِّرُونَ	Him they glorify. Hai. sir. 527,2
الْحَقِيقَةَ مَا قُلْتُ لِأَبِيكَ	The truth, I haven't told it to your father. Mah. qah. 38,15
كَأَيُّهَا مَنْ كَانَ	whoever it may be. Manf. sha'. 7,9

Verb-Object-Subject-(Adverbial)

أَنْ يَقُولُوا الشِّعْرَ هُمْ أَنْفُسُهُمْ	that they themselves composed verses. Djir. tar. I,221,21
لَيْسَ حَدِيثَ شَكْسْبِيرٍ هَذَا	This was not a quotation from Shakespeare. Tai. (Zy.) 9,53
كَانَتْ لَيْلَةٌ كَلِيلًا يَلُكُ الَّتِي —	It was a very dark night, this one in which.... Hai. sir. 102,11
إِذَا شَكَاهُ الْوَلَدُ أَبُوهُ —	When a father complained about his son.... Amin (Br.) 86,10

A prepositional phrase that introduces the object of a verb (see page 161) may be placed in the same positions as an accusative object, thus it may also precede the verb:

لَهُ يَرْكَعُونَ وَيَسْجُدُونَ	Before Him, they bow and prostrate. Hai. sir. 527,2
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إِلَيْهِ وَحْدَهُ يَتَوَجَّهُ الْقُلُوبُ — To Him alone turn [our] hearts....
Hai. sir. 138,20

The prepositional phrase very frequently precedes the subject; this is especially the case when the prepositional phrase contains a personal pronoun or when the subject is indefinite:

إِتَّصَلَ بِمُحَمَّدٍ نَبَأٌ — The news of...reached Mohammed. Hai. sir. 210,6

دَخَلَ عَلَيْهِمْ عَلِيٌّ مُطَاجَاةً 'Ali suddenly went in to them. Hai. sir. 139,21

لِنَلَّا يَذْهَبَ بِهِ شَيْءٌ so that nothing would be lost. Djir. tar. I,225,4

لَاَحَتْ عَلَى شَفْتَيْهِ ابْتِسَامَةٌ خَفِيفَةٌ He smiled faintly. Mah. qah. 11,19

أَنْ يَفْلِتَ مِنِّي شَيْءٌ that something could escape me. Tai. (Zy.) 9,18

Under the same circumstances, it often precedes the accusative object of the verb:

طَفَقَ يَضْرِبُ بِهَا الصَّبِيَّ He began beating the boy with it. 'Aww. (Br.) 11,24

إِنْ قُلْتُ لَكَ هَذَا — If I told you that.... Nu'. kan. 8,18

A prepositional phrase that modifies a noun within the sentence may precede it (see page 84)¹⁰⁵:

لَا يَذْكُرُ لَهَا الْيَوْمَ اسْمًا He does not remember the name of that day. Hus. ayy. I,3,1

105. Note that a prepositional phrase may precede the noun it modifies. This, however, only occurs if the phrase in this position still remains within the sentence. It may be found at the beginning of the sentence only when it is equivalent to an accusative object (see examples on page 514) or is in the function of a predicate in a nominal sentence (see Vol. I, Section 7).

سَيَأْتِي لَهُ ذِكْرٌ عِنْدَ الْكَلَامِ فِي
الزُّنْدَاقَةِ We shall mention it when
dealing with atheism.
Amin duh. I, 46, 9

أَنَّهُ دَاهِيَةٌ لَا يَشُقُّ لَهُ عُبَارٌ
that it was a calamity
without comparison.
Mah. qah. 22, 9

An adverb or adverbial expression that modifies the complete sentence or the verbal action may precede or follow the verb regardless of the position of the other elements.

Adverbial-Verb-(Subject)-(Object)

فِي وَسْطِ طَرِيقِ الْقَوَافِلِ الْحَاذِي
لِلْبَحْرِ الْأَخْضَرِ مَا بَيْنَ الْيَمَنِ
وَفِلَسْطِينَ تَقُومُ عِدَّةٌ مَلَايِلَ مِنْ
الْجِبَالِ In the middle of the caravans' route facing the Red
Sea, between Yemen and
Palestine, some mountain
chains rise.
Hai. sir. 85, 8

هَذَا تَبْدَأُ صَفْحَةً جَدِيدَةً مِنْ
حَيَاةِ مُحَمَّدٍ And here began a new page
in the life of Mohammed.
Hai. sir. 122, 17

فِي عِيدِ الْأَضْحَى يَكُونُ الطَّعَامُ
مِنَ اللَّحْمِ And on the Day of Sacrifice
there was meat.
Mub. (Zy.) 22, 5

غَدًا تَسَاءُ تَجِدُ عَرُوسَكَ فِي
أَنْتِظَارِكَ Tomorrow evening you will
find your bride expecting
you. Mah. qah. 130, 18

أَخِيرًا قَدْ يَسْأَلُنِي الْقَارِئُ —
In conclusion, the reader
will perhaps ask me....
Musa adab. 105, 15

هَذَا ظَهَرَتْ رُوكْسَانُ فِي مَقْصُورَتِهَا
At this moment, Roxane ap-
peared in her loge.
Manf. sha'. 28, 16

بَعْدَ هَلِيلَةٍ خَرَجَ مِنَ السِّجْنِ
جُنْدِيَانِ A moment later, two soldiers
came out of the prison.
Gibr. I, 127, 16

- عَلَى هَذَا النَّحْوِ حَفِظَ صَاحِبُنَا
كَثِيرًا مِنَ الْأَغَانِي In this way, our friend
learned many songs.
Hus. ayy. 1,26,7
- (سَنَوَاتٍ) شَغَلَتْ أَثْنَاهَا هَذِهِ
الْحَقَائِقُ الْعُلْيَا نَفْسَهُ [Years] during which these
profundities occupied his
mind. Hai. sir. 131,23

Adverbial-Subject-Verb- (Object)

- لِذَلِكَ نَحْنُ نَقْرَأُ كُتُبَ الْأَدَبِ
الْعَرَبِيِّ الْقَدِيمِ وَ— This is why we read books
of ancient literature
and.... Musa (Zy.) 2,7
- أَحَقِيقَةً أَنْتَ تُحِبُّهَا؟ Do you truly love her?
Hak. sheh. 138,10

Adverbial-Verb-Object-Subject

- فِي تِلْكَ اللَّحْظَةِ دَخَلَ الْقَاعَةَ
رَجُلٌ قَصِيرٌ At that moment, a short
man entered the hall.
Manf. sha'. 23,16

Nouns in the adverbial accusative in specifying (restrictive) or circumstantial modification are very seldom found in any position except following the noun they modify:

- وَتَنْفِيزًا لِحُكْمِ الْقُرْآنِ أَمَرَ بِ— And carrying out the Koran's
decision, he ordered....
Hai. sir. 362,1

Subject-Adverbial-Verb- (Object)

- وَأَنَا أَيْضًا أَبْقَى؟ Shall I also remain?
Hak. sul. 58,10
- النِّسَاءُ فِي قُرَى بَصْرَ لَا
يُحِبُّنَ الصَّمْتَ Egyptian peasant women do
not like to be silent.
Hus. ayy. 1,25,11
- وَلَكِنَّ الشُّعُوبَ الْعَرَبِيَّةَ فِي
أَيَّامِنَا عَرَفَتْ— But the Arab peoples of
our time know....
Musa (Zy.) 2,25
- إِنَّكَ الْيَوْمَ تَجْهَلِينَ Today, you do not know.
Manf. maq. 46,3

- أَنَا كَذَلِكَ أَعْرِفُ حُجْرَتِي فِي
هَذَا الْقَصْرِ I also know where my room
is in the palace.
Hak. ahl. 60,2
- أَنَّ الرِّأَةَ الْيَوْمَ تَبَاعُ وَتَشْتَرَى
فِي الْأَسْوَاقِ that today women are bought
and sold in markets.
Q. Amin (Zy.) 5,3
- أَنْتَ دَائِمًا تُفَهِّمُنِي ذَلِكَ
You always try to let me
think so.
Hak. ahl. 31,2
- لِأَنَّهُ رَغِمَ كُلُّ شَيْءٍ كَانَ رَاضِيًا
For he was pleased in spite
of everything.
Mah. qah. 108,17

Verb-Adverbial-(Subject)-(Object)

- قَدْ سَكَنَهَا الْيَوْمَ فَتًى A young man has occupied
it today.
Manf. mag. 3,9
- حَدَّثَتْ فِي أَحَدِ الْأَيَّامِ حَادِثَةً One day something happened.
Ayy. (Br.) 31,23
- أَضَفْتُ فِي آخِرِ الْكِتَابِ فَصْلَيْنِ I have added two chapters
at the end of the book.
Hail. sir. 26,23
- لَمْ يَهْدَأْ مِنْذُ بَدْرِ لِقَرَيْشٍ بِأَلْ Since Badr, the Koreish
no longer felt secure.
Hail. sir. 287,6
- مَدَّتْ لَهُ إِحْسَانٌ يَدَهَا Ihsan stretched her hand
out to him.
Mah. qah. 119,6
- خَفِظَ إِلَى ذَلِكَ كُلِّهِ الْقُرْآنَ Besides all this, he mem-
orized the Koran.
Hus. ayy. I,27,9
- لَا أُرِيدُ اللَّيْلَةَ دُرُوسًا I don't want any lessons
tonight. Hak. sheh. 162,10

Verb-Subject-Adverbial-Object

- بَعَثَ مُحَمَّدٌ إِلَى الْمَدِينَةِ
عَبْدَ اللَّهِ Mohammed sent Abdallah to
Medina. Hail. sir. 268,27

When more than one adverb or adverbial expression is used in a sentence, the position they will occupy depends mainly on the specific importance or emphasis given to each of them. Adverbials that are used as restrictive specifications will precede the ones understood as qualitative (nonrestrictive) modifications. For stylistic reasons, shorter modifications frequently precede longer ones.

Temporal-Local

Temporal and local adverbial modifications do not have any specific order; they may follow each other or also be separated by other elements in the sentence:

- | | |
|---|---|
| لَقَدْ جَاءَ السَّاعَةَ هُنَا كَاهِنٌ شَيْخٌ | Just a moment ago an old priest was here.
Manf. sha'. 184,12 |
| بَعْدَ أَنْ أَقَمْتُ أَسْبُوعًا فِي بَمْبَايَ | after I had spent a week in Bombay.
Raih. mul. 15,23 |
| مَاكَ هَاشِمٌ بَعْدَ سِنِينَ مِنْ ذَلِكَ
بِغَزَّةٍ أَثْنَاءَ إِخْدَى رِحَالِ الصَّيْفِ | Some years after this event, Hashim died in Ghazza on a summer journey. Hai. sir. 98,10 |
| نَزَلَ اسْتَيْقَنَ صَبِيحَةَ يَوْمٍ إِلَى
حَدِيقَةِ الْمَنْزِلِ | One morning, Stephen went out to the garden of the house. Manf. mag. 11,8 |
| إِهْتَدَى بَعْدَ سُؤَالٍ إِلَى شَارِعِ
الْقُسْطَاطِ | After having asked, he arrived at al-Fustat street. Mah. qah. 54,14 |
| إِنَّا نَسْمَعُ فِي أَمَايْنَا مِنْ أَدَبَائِنَا
النَّاهِضِينَ — | Today, we hear from our writers of the <i>nahda</i>
Musa adab. 175,3 |
| وَحَلَلْنَا مَنذُ ثَلَاثَةِ أَيَّامٍ أَنَا وَأَبِي
إِلَى كُولَانْسِ | My father and I arrived in Coblenz three days ago. Manf. mag. 102,14 |
| ارْتَفَعَتْ إِذْ ذَاكَ أَصْوَاتُ الرِّجَالِ
وَالنِّسَاءِ فِي تِلْكَ الْقَاعَةِ الْوَسِيْعَةِ | At that moment, men and women shouted in this wide hall. Gibr. I, 200,18 |

فِي تِلْكَ اللَّيْلَةِ الْمَخِيفَةِ الَّتِي
وَصَفَّاهَا كَانَتْ رَاحِيلُ وَابْنَتُهَا
جَالِسَتَيْنِ بِقُرْبِ مَوْقِدٍ

On the frightful night we
have described, Rachel and
her daughter were sitting
close to a fireplace.
Gibr. I, 156, 12

بَعْدَ سَنَةٍ وَثَلَاثَةِ أَشْهُرٍ مِنْ يَوْمِ
التَّوْفِيعِ اجْتَمَعَ الْمَجْلِسُ التَّائِيْسِي
فِي بَغْدَادَ

Fifteen months after the
signing of the agreement
the Constituent Assembly
met in Bagdad.
Raih. mul. 386, 7

Local-Temporal

فِي هَذِهِ الْغُرْفَةِ يَجْتَمِعُ صَبَاحَ
كُلِّ يَوْمٍ عَشْرَاتُ الْحَايِنِ

Scores of lawyers gather
in this room every morning.
Kam. (Zy.) 4, 9

أَقَامَ مُحَمَّدٌ فِي بَنِي سَعْدِ إِلَى
الْخَاسَةِ مِنْ عَمْرِه

Mohammed stayed with the
Banu Sa'ad until he was
five. Hai. sir. 112, 11

جَلَسَ إِسْتَيْفَنُ فِي غُرْفَتِهِ غَدَاةَ
يَوْمٍ مِنْ أَيَّامِ الْآحَادِ —

Stephen was sitting in his
room one Sunday morning....
Manf. mag. 87, 13

جَاءَ فِي مَجَلَّةِ "الثَّوْرَةِ" فِي يَنَايِرِ
١٩٥٥ هَذِهِ الْكَلِمَاتُ التَّالِيَةُ —

In January, 1955, the fol-
lowing words appeared in
the magazine *Revolution*....
Musa adab. 201, 7

غَبِثْتُ عَنْ بَيْرُوتَ بِضْعَةَ أَعْوَامٍ

I was absent from Beirut
for several years.
Gibr. I, 108, 15

كَانَ فِي الْبَحْرَيْنِ يَوْمَئِذٍ رَجُلٌ
آخَرُ —

In Bahrein, there was at
that time another man....
Raih. mul. 29, 9

أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ أَسْبُوعَيْنِ —

He spent two weeks or more
in Cairo....
Hus. ayy. II, 3, 1

إِنَّهُمْ مَكَثُوا بِالْفَارِ أَحْيَاءَ أَكْثَرَ
مِنْ ثَلَاثِائَةِ عَامٍ ؟

Have they remained alive
in the cave for more than
three hundred years?
Hak. ahl. 50, 7

Special word order in the verbal sentence may cause the verb to appear at the close of the sentence:

- | | |
|---|---|
| لَكِنَّ الشَّهْرَ خَصِيَ | but the month passed.
Hus. ayy. 1,67,1 |
| لَكِنَّ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ | but none of this happened.
Hus. ayy. I,103,3 |
| لِأَنَّ الزَّوْجَ الْكَهْلَ هَكَذَا أَرَادَ | for [her] elderly husband
wanted it that way.
Hind. (Zy.) 32,41 |
| كُلُّ شَيْءٍ فِي الْحَرْبِ يَجُوزُ | In war, everything is per-
mitted. Raih. mul. 100,19 |
| لَعَلَّكَ كَذَلِكَ مَا يَزَالُ | Perhaps it is still the
same. Hai. sir. 3,8 |